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James Lenox

THE WORKS

OF THE LATE

REV. THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS:

EDITED

BY JOHN SCOTT, A.M.

VICAR OF NORTH FERRIBY, AND MINISTER OF ST. MARY'S HULL.

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AND

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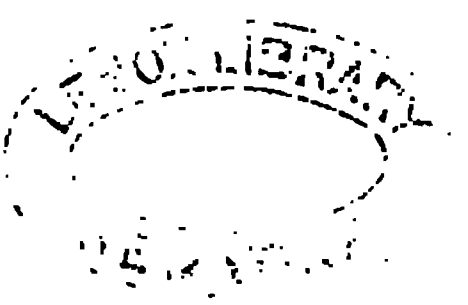

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FAMILY PRAYERS.

1796.

The following Prayers were originally subjoined to the volume of Sermons published in the year 1796. See the Preface at the beginning of vol. iv. of this edition.—J. S.

FAMILY PRAYERS.

FIRST MORNING PRAYER.

O most glorious and gracious God, whose kind providence has protected us through the night, and brought us in peace to meet together this morning; assist us, we earnestly beseech thee, to present our unfeigned praises and thanksgivings, and to unite in fervent prayer and supplication before thy mercy-seat.

But who are we, O thou high and lofty One, that inhabitest eternity, whose name is Holy, that we should venture into thy awful presence? Even the Seraphim veil their faces in deep humility, when they present their adorations before thy throne: and we are not only immensely beneath them in our nature, but, alas! we have been guilty of base ingratitude for thy bounties, and of multiplied acts of rebellion against thee, our Creator and Sovereign. "We have forsaken thee, the "Fountain of living waters," to seek happiness from the "broken cisterns" of earthly enjoyments and possessions. We have proudly rejected thy easy yoke, and become slaves to divers lusts and pleasures. We have refused thee that reasonable

tribute of worship and love, which it would have been our privilege to render. We have broken thy commandments in thought, and word, and deed; and have abused thy gifts to the dishonour of thy name.

Thus, we would with shame confess, we have fallen under condemnation and into bondage, from which we cannot deliver our own souls: and we may well be confounded when we would lift up our hearts unto thee. "If thou, Lord, shouldst "mark iniquity, O Lord, who can stand? But "there is forgiveness with thee," and plenteous redemption in thy beloved Son. Through his atoning sacrifice, and prevailing intercession, we would approach thy throne of grace; and, while we smite on our breasts and say, "God be mer-"ciful to us, vile sinners!" we would unite our penitent confessions with lively faith and hope, and bless thee for these unspeakable benefits. Oh give us true repentance and living faith; convince us more deeply of our sinfulness; and discover to us every thing in our hearts and lives which displeases thee: that we may approach thee in genuine poverty of spirit, and with sincere and fervent longings after those blessings which we ask with our lips. Enlighten our understandings that we may more clearly perceive the nature and glory of thy gospel; and more fully "know thee, "the only true God, and Jesus Christ whom thou "hast sent." Teach us to count all things but loss that we may win Christ, and partake of his salvation—May thy holy word, which we daily study, be treasured up in our memories, written in our hearts, and made legible in our tempers and

conduct. O do thou rectify our mistakes, deliver us from prejudices, "make us to be of good un- "derstanding in the way of godliness," and "up- "hold our goings in thy ways that our footsteps "slip not."—We beseech thee, O thou God of peace, that, by faith in the blood of thy beloved Son, we may enjoy the comfort of thy reconciling grace, and sweet tranquillity in our hearts and consciences: and may our hope of forgiveness from thee render us ready to forgive others, and form our dispositions to gentleness and love. Glorying in the cross of Christ, may we be crucified to the world, and the world to us. May we be clothed with humility, walk before thee with vigilance and circumspection, and serve thee in the spirit of adoption. Enable us, we beseech thee, for thy sake to "do unto all men as we "would they should do unto us;" to live in peace one with another; and "while we have time, to "do good unto all men, but especially to them "that are of the household of faith." May thy saving grace "teach us to deny ungodliness and "wordly lusts, and to live soberly, righteously, "and godly in this present world:" may we be content with such things as we have; accommodate ourselves to the station allotted us; conscientiously attend to our proper duties; and watch against covetousness, anger, envy, and all other sinful passions. Oh may we be indeed the followers of the lowly Jesus: may we walk as he walked; act in wisdom towards all around us; and improve our several talents to the glory of thy great name: and thus may we "wait for the

"mercy of our Lord Jesus Christ unto eternal "life."

We most humbly beseech thee, O Father of mercies, that thou wouldst graciously look upon our beloved friends and relatives. Bring home to thy fold such as still wander in the ways of sin and folly; and communicate all seasonable help and comfort to those who know thy name, and love thy salvation. Recompense with thy choicest blessings all those whose hearts thou hast disposed to be kind to us. May they and their dear children and relatives be made partakers of thy saving grace: may their souls be as a watered garden: may their temporal comforts be increased, their trials sanctified, and all their endeavours to do good crowned with abundant success. We would also, most gracious Lord, pray thee to bless all the ministers of thy gospel; to send forth labourers into thy harvest; to prosper every method of sending thy saving truth to those who sit in darkness and the shadow of death; to lift up a standard against the prevailing infidelity and impiety of the age; to stem the torrent of licentiousness; and in all respects to purify, bless, and enlarge thy church, and to fill the earth with the glory of thy name.

Regard with thy special mercy our favoured but ungrateful land: though our inquities testify against us, yet, for thy own name's sake, and for the honour of thy gospel, continue to us the blessed light of thy truth, and the means of grace that we enjoy. Preserve us from public calamities, and put an end to those enormities, which

call for thy vengeance upon us.—Bless our king and all the royal family with thy choicest mercies; and direct all employed in public affairs to those measures which may most promote our best interests and thy glory. Oh incline and teach all orders and ranks of men among us to fill up their several stations in a suitable manner, and to serve their generation according to thy will. Send peace in our time, we beseech thee, O Lord. [Say to the destroying sword, it is enough, return into the scabbard.] Overrule all changes in kingdoms and nations, to the furtherance of thy gospel, and the establishment of thy kingdom all over the earth. Compassionate, O merciful Lord, all who are afflicted, indigent, oppressed, enslaved; send them effectual deliverance, and give special consolations to thy tempted and persecuted children.

Hear, we beseech thee, these our prayers and supplications: be with us in all the employments and companies in which we may this day be engaged: may we act in them, as under thine eye, and as it becomes thy redeemed people: and may we be habitually prepared for death and judgment. These and all mercies we, unworthy sinners, humbly implore, for the sake, and through the merits and mediation of thy son Jesus Christ; to whom, with thee, O Father, and the Holy Spirit, we would ascribe coequal and eternal praise and adoration. Amen!

FIRST EVENING PRAYER.

O THOU Giver of every good gift, thou Father of mercies, and God of all consolation; we desire to close this day with thy solemn worship. Accept, we beseech thee, our unfeigned thanksgivings for the continuance of our lives, our health, our senses, our limbs, and our rational powers; for the protection and provision thou hast hitherto afforded us; and for all the general and special benefits we enjoy. We would consider them as coming from thy hand, and as the fruits of thy unmerited kindness to us thy sinful creatures. But, above all, we are bound to thank and bless thee for the redemption of the world by thy beloved Son, and for all the blessings of that new covenant, which he purchased by his death, and is exalted at thy right hand to bestow on all that believe. We thank thee for thy written word and thy preached gospel, and for all the abundant spiritual advantages, with which we are favoured. We praise thee for thy long-suffering towards us, when we disregarded the message of reconciliation, and continued in disobedience; for delivering us in dangers, and recovering us from sickness, when we were wholly unprepared for death; and even when we used our lives and health in sinning still more against thee! "It is of thy mercies only "that we are not consumed, because thy com-"passions fail not." And, if at length we have been renewed to repentance, and enabled to believe thy gospel, and love thy holy ways, to thee, O

Lord, we would ascribe all the glory of this blessed change. "What shall we then render to the "Lord for all his benefits?" Help us, we humbly pray thee, not only to offer at thy mercy-seat our feeble sacrifices of praise and thanksgiving, but to present ourselves also as "living sacrifices" devoted to thy glory; and to bless thee with the more decided language of unreserved obedience.

And, while we rejoice in our privileges and mercies, help us, O Lord, to remember the inexpressible sufferings of the divine Saviour, when "he bare our sins in his own body on the tree, "that we, being dead unto sin, should live unto "righteousness." Oh, grant that, looking to him whom we have pierced, we may mourn for our crimes with unfeigned sorrow; may become more deeply penitent, and be more determined in crucifying the flesh with all its affections and lusts: and may the love of Christ constrain us henceforth to live more entirely to his glory. Here, at Emmanuel's cross may we daily learn self-denial, deadness to the world, patience, meekness, forgiveness, humility; and thus find our hearts prepared to renounce our own ease and interest, in order to honour our Redeemer, and subserve the comfort of those whom he condescends to call his brethren. May we learn "to "keep the unity of the spirit in the bond of "peace;" and, looking to him who endured the cross, and despised the shame, never be weary and faint under any trials or discouragements.

Help us, O gracious God, this evening so to examine our ways, and renew our repentance, that we may have peace with thee and our consciences,

through the atoning blood, before we close our eyes in sleep: and do thou extinguish every motion of resentment or corrupt affection which the events of the day may have excited; that we may go to rest in sweet charity with all mankind.

Prosper, O Lord, all our undertakings, as far as is good for us; and especially all our endeavours to acquire, or to communicate, the knowledge of thy truth and will. Bless thy holy word, which any of thy servants may have spoken in public or private: crown all their labours with success, and fill their souls with joy and consolation. Enlarge and purify thy church, and let thy grace and peace be multiplied to all who love the Lord Jesus in sincerity. Remember with thy choicest mercies all that pray for us, or desire a place in our supplications; and, whenever we meet with dear absent friends, may we see new cause, and feel renewed dispositions, for thankfulness.

And now, O gracious Father, while we commend ourselves and each other to thy special protection this night, "teach us so to number our days that "we may apply our hearts unto wisdom:" and grant that, whether we live or die, we may be thine for ever. Hear us, we humbly intreat thee, and exceed all we ask or can conceive, according to the riches of thy mercy in Christ Jesus; for whom we bless thy name; and to whom, with thyself, and the eternal Spirit, we would ascribe all glory, praise, adoration, and thanksgiving, now and for evermore. Amen!

SECOND MORNING PRAYER.

ALMIGHTY and everlasting God, we thy unworthy creatures desire to bless and thank thee for thy gracious protection, and the refreshment of sleep, during the past night; and for the renewed gift of life and a measure of health this morning. We would gratefully acknowledge likewise the conveniences of our dwelling and temporal provision; the comfort of kind friends and domestic peace; and all the security and tranquillity which we enjoy in this favoured country. We confess, O Lord, that we are unworthy of the least of these thy mercies: and, we beseech thee, enable us to shew our unfeigned gratitude, by alacrity in every part of thy service, and a proper use of all thy benefits.

But we are bound especially to bless and praise thy holy name, O most gracious Father, for the salvation provided for us in thy son Jesus Christ our Lord. Without this inestimable benefit, no temporal peace or prosperity could have eventually profited us. By thy righteous sentence we are doomed to die. Our present joys and sorrows, cares and pursuits, must soon vanish like the dreams of the past night; and we shall shortly open our eyes amidst the important realities of the eternal world. And, oh! if thou shouldest, in that unchanging state, deal with us in strict justice according to our deserts, we could no more avoid final condemnation, than we can escape the stroke of death.

But, blessed be thy name, O Lord, our reprieves from the grave may now be improved as opportunities of seeking deliverance from the wrath to come, and of securing an incorruptible and eternal inheritance. Enable us therefore, we humbly pray thee, to regard with solemn attention thy message of reconciliation, through the mediation of Christ, and by faith in his atoning blood. Enlighten our minds to a clear perception of the nature, glory, and inestimable value of thy great salvation; and fill us with an admiring sense of thy condescending and compassionate love to lost sinners, in this stupendous method of shewing them mercy, and giving them eternal felicity. Here may we see the harmonious display of thy justice and grace, thy holy abhorrence of iniquity, and thy tender love to condemned transgressors. Help us, we humbly beseech thee, to discover, in some measure, that manifold wisdom, and all those glories, which fill the angelic hosts with admiring love; that we may learn on earth the worship of heaven, and here lisp our feeble praises "to him who "loved us, and washed us from our sins in his own "blood." Oh enable us to give such diligence in making our calling and election sure, that we may be always confident; knowing that, when we shall be absent from the body, we shall be present with thee in glory. And, if any of us have hitherto neglected the one thing needful, resting in a form of godliness, or in any way deceiving ourselves; may we be stirred up without delay to seek first thy kingdom and thy righteousness, and to subordinate all other pursuits to this grand concern.

Teach every one of us, O merciful God, to serve thee in our different employments; doing all in the name of our Lord Jesus Christ, and using our possessions, or improving our talents, as those who duly consider how soon it may be said, "Give an account of thy stewardship, for thou "mayest no longer be steward." Enable us, we intreat thee, so to act at all times and in all things that we may joyfully anticipate the summons, and humbly hope to be received by the Saviour with that welcome, "Well done, good and faithful ser- "vant, enter thou into the joy of thy Lord." Grant us, O thou Fountain of life, such consolations in communion with thee as may render us superior to the frowns and smiles of the world, and fix our affections on things above.

Teach us also to profit by all thy rebukes and chastisements: that every painful feeling may serve to humble us, to wean us from earthly things, to embitter sin, to endear the love of our suffering Redeemer, to soften our hearts into compassion towards the afflicted, and to bow our wills into submission to thine appointments.—And, as thou, O glorious Lord of all, art pleased to permit us to call thee our heavenly Father, grant, we intreat thee, that the lively exercise of all filial affections, by the sacred influence of the Spirit of adoption, may fully testify that we are indeed the children and heirs of God. Oh let it be the ardent desire of our inmost souls that thy name should be hallowed, thy kingdom established, and thy will done on earth as it is by all the inhabitants of heaven.

We pray that thy blessed gospel may be effec-

tually preached to all the numerous and populous nations which now sit in pagan darkness, or under Mohammedan delusion. May plans be formed in wisdom, and executed with zeal, for the accomplishment of this great design. O raise up, qualify, and send forth under thy special protection, proper instruments for this arduous but honourable service. Pour out thy Spirit from on high upon the nations, that mountains may flow down at thy presence; and that difficulties, now deemed insuperable, may be effectually removed. O prepare the way for such extensive displays of thy glorious grace, by purifying the whole visible church from all superstition, false doctrine, and unchristian practice; by uniting believers in holy love and harmony; and by rendering all the pastors of thy flock wise, disinterested, humble, faithful, zealous, and laborious. Stop the fatal progress of infidelity and apostacy from Christ, which mark this degenerate age and nation: and raise up able champions for thy truth, who may contend earnestly and effectually for the faith once delivered to the saints.

Bless the places of public education; and grant that men may continually be sent forth from them qualified for these and other important services. Endue with wisdom, animate with zeal, and arm with patience, such persons as, amidst difficulties and disappointments, are endeavouring to promote the welfare of mankind, and to open the way to the spread of thy gospel: raise them up many helpers, and at length crown their efforts with complete success.—Teach, O Lord, all true Christians, to act consistently in their various cir-

cumstances and trials; and enable them to adorn thy gospel and rejoice in thy salvation: and bless their children also, that they may serve thee in their days, and transmit thy truth to future generations.

O vouchsafe thy special grace to all our dear relatives and friends, whatever else thou mayest see good to withhold from them. Bestow thy blessing on all those whom thou hast placed in authority over us; and honour them as thy instruments in promoting the best interests of these nations. O thou God of peace, be pleased to terminate the ravages of war, and extend thy compassionate regard to all who, in this or any other way, are exposed to those complicated miseries from which we are mercifully exempted.

Enable us now, we beseech thee, to enter on our several employments, in submission and obedience to thy will, and dependence on thy grace. May we be preserved from the snares of the world, and defended against the assaults of Satan: may we watch over our hearts, govern our passions, and bridle our tongues, as under the inspection of thine all-seeing eye; and be helped in all things to glorify thy name, through Jesus Christ thy beloved Son, and our Mediator and Redeemer. Amen!

SECOND EVENING PRAYER.

O THOU most glorious God, with whom a thousand years are as one day, and who dwellest in light inaccessible to mortal men: the return of night reminds us how short our time is; and how soon we must finally close our eyes on all things

here below, to open them in the eternal world. Our days glide away almost unperceived: oh leave us not to neglect the important work of life, through attention to the trifles with which we are surrounded! We feel all things here on earth to be vanity and vexation: our pains are many and increasing; our pleasures few and wasting. "Surely man walketh in a vain shew! he disquiet-"eth himself in vain! He heapeth up riches, and "cannot tell who shall gather them!" "For we "are consumed by thine anger, and by thy wrath "we are troubled: thou hast set our iniquities "before thee; our secret sins in the light of thy "countenance." Teach us, therefore, O merciful God, so to meditate on the shortness, uncertainty, and vanity of things temporal; and on the reality, nearness, and importance of things eternal; that we may indeed be strangers and pilgrims on earth, and may seek a heavenly inheritance, with our warmest affections and most persevering diligence. Do thou make the thoughts of death and judgment so familiar to us, and so impressive on our hearts, that they may put vigour into our prayers; may excite us to earnestness in all the means of grace; may make us decided in renouncing every idol and iniquity; and may influence us so to act in all things as may afford us comfort upon the bed of death.

Enable us, O Lord, to mark thy hand, and to submit to thy righteousness, in all the troubles of life, and in all the painful consequences of our sins. Give us such a knowledge of thy holy law, and of its spiritual and reasonable demands, that we may become fully sensible of our exceeding sinful-

ness, and be deeply humbled before thee in unfeigned repentance. May we never attempt to cover our transgressions, or to justify our conduct in thy sight; but may we so judge ourselves that we may not be condemned at thy awful tribunal. Help us, O gracious Lord, to believe thy gospel with living faith; and continually to come unto thee, as the Fountain of life and felicity, through the righteousness and redemption of our great High Priest, who ever liveth to make intercession for us. And give us, we intreat thee, that confidence in thy pardoning mercy, and that love, gratitude, and zeal, which may prompt us to unreserved obedience, and make us steadfast, unmoveable, and always abounding in thy work.

But, O thou heart-searching God, the imperfections and defilements of our best days and services are all open to thy view! Were the rest of our past lives buried in eternal oblivion, and an account of this one day required from us, our vain thoughts, idle words, and wrong tempers; our selfish desires and motives, and manifold omissions of duty; would leave us speechless and self-condemned before thee. Help us then, we earnestly intreat thee, to apply to our consciences that atoning blood which cleanseth from all sin; and neither leave us to discouragement through unbelief, nor suffer us to abuse thy grace by any allowed disobedience.

Whatever we have this day attempted which had a beneficial tendency, do thou, O merciful Father, be pleased to prosper by thy blessing; and prevent the ill consequences of our errors and offences. Sanctify to us thy dispensations, and our

own experience: and help us to thank thee with unfeigned hearts for the unmerited mercies and comforts with which we have been favoured. Bless, O Lord, all endeavours to spread thy gospel, and to promote the peace and happiness of mankind: and remember with peculiar regard such as are labouring in remote inhospitable regions to make known thy salvation among poor benighted pagans.

We commend ourselves and all belonging to us unto thy gracious protection. Thou art ever present, and knowest all things; thy majesty and condescension, thy justice and compassion, are alike infinite and adorable. "Thine is the king-"dom, O Lord, and thou art exalted as Head over "all." But we are exposed to countless dangers, and are wholly unable to defend ourselves. Be thou our strong tower; and help us to take refuge under the shadow of thy wings. Preserve us from outward calamities, and from the assaults of our spiritual enemies. Help us seriously to inquire whether we are indeed prepared to meet our God, should we be called hence this night; that we may be enabled to close our eyes in well-grounded assurance that death is our's, because we are Christ's, and possess the meetness for the incorruptible inheritance. Should we be spared to awake in peace, and arise in health with the returning day; enable us, we beseech thee, to attend on thy worship and service with alacrity and gratitude. And thus may we "wait all the "days of our appointed time, till our change "come," with calm submission, vigilant circumspection, and patient continuance in well doing.

Vouchsafe us, O gracious Father, these and all other mercies, for the sake of thy beloved Son Jesus Christ; whom, with thee and the eternal Spirit, we would adore as the God of our salvation, both now and for evermore.

THIRD MORNING PRAYER.

O ALMIGHTY and eternal God, we would humbly attempt to begin this day with worshipping thy great and glorious name. Thou art worthy of universal and everlasting adoration and thankful praise. Thy nature is incomprehensible, thy perfections infinite, thy goodness inexhaustible. Thou hast created all things; thou upholdest them by the word of thy power; and every one of thy works proclaims thy glory. Thou openest thy hand, and fillest all things living with plenteousness: and so abundant is thy goodness that even the sinful children of men are invited to take refuge under the covert of thy wings! Thou art "in Christ reconciling the world unto thyself:" upon thy mercy-seat thou waitest to be gracious; and thy glorious wisdom, holiness, justice, and truth, are adored by the hosts of heaven, whilst thou dispensest pardons, and showerest down blessings on poor sinners who call upon thee. "Thou art exalted above all blessing and praise." How then shall we, poor sinful worms, offer any acceptable tribute to thy name? Thou mightest justly reject both us and our worship, as below thy notice, or deserving thine abhorrence: yet thou condescendest to say even of us, mean and guilty

as we are, "Whoso offereth praise, glorifieth me!" yea "thou inhabitest the praises of Israel!" Enable us, therefore, we humbly beseech thee, O merciful Father, as a holy priesthood, to offer continually such spiritual sacrifices of praise and thanksgiving as are acceptable to thee through Jesus Christ; and do thou graciously accept our bounden duty and service, not weighing our merits, but pardoning our offences, through the mediation of thy well-beloved Son.

But, the more we meditate on thy glories and on our obligations, the viler we appear in our own eyes; remembering our manifold rebellions and base ingratitude. Our sins are indeed innumerable and inexcusable; and we would abhor ourselves on account of them, repenting in dust and ashes. To us belong shame and confusion of face, because we have sinned against thee: but to the Lord our God belong mercies and forgiveness; so that our deepest humiliation may be united with prevailing hope and animating confidence. But, while we rejoice in Christ Jesus as "made unto us wisdom, righteousness, sanctifica-"tion, and redemption;" may we expect the largest blessings from thy free bounty, fully convinced that we merit nothing but thy wrath and indignation. Oh grant, we beseech thee, that our consciousness of guilt may endear to us the love of Christ, and may teach us forbearance and compassion to the vilest and most injurious of our fellow sinners. Enable us in this manner to exercise patience and contentment; form our hearts to teachableness, and simplicity of dependence on thy promises; and teach us readily to sit

down in the lowest place, and in honour to prefer others to ourselves.

O gracious Saviour, we beseech thee to establish thy kingdom and sway thy sceptre in our hearts, and reign Lord of all our affections: baptize us with thy sanctifying Spirit: cleanse away every pollution: consume the dross of our grovelling desires and imaginations: and transform us into thine own holy image. Teach us more fervently to love thy holy name; and inspire us with pure and ardent zeal for thy glory. Communicate to us heavenly wisdom, and give us a lively relish for spiritual pleasures. Grant, we pray thee, that we may be able to distinguish things which differ, and to approve such as are most excellent. Help us to walk in wisdom towards them that are without; and to understand and practise our several duties towards all with whom we are connected, and among whom we live. Teach us how we may escape the snares and resist the temptations of Satan: strengthen us with all might by thy Spirit in the inward man, that we may overcome the world, avoid its pollutions, renounce its friendship, and refuse conformity to all its sinful customs. Enable us to keep under the body and bring it into subjection; that so we may not use even lawful things in an inexpedient and injurious manner: and help us in every respect to fight the good fight of faith, and to lay hold on eternal life.

We commend to thy care and blessing, O gracious Lord, all who are dear unto us. Teach us, we beseech thee, with persevering zeal to use all proper means of doing them good, and of win-

ning upon such as still neglect thy great salvation. Bless thy whole church. Endue thy ministers with wisdom, clothe them with righteousness, and make them valiant and zealous for thy truth. Enable thy people to rejoice in thee: let thy grace be sufficient for them in all their trials and temptations; give them victory in every conflict; and prosper all their endeavours to glorify thy name, and to do good to mankind. Send forth thy light and truth to the nations; dispel the dark clouds of idolatry, impiety, superstition, and infidelity; and set up thy kingdom of peace and righteousness throughout the earth. Continue, we humbly beseech thee, to bless our land with peace and liberty, and the light of thy gospel: and may effectual measures be taken to stop the progress of wickedness and ungodliness; that so iniquity may not be our ruin. Enrich our king, and all connected with him, or placed in authority under him, with thy choicest mercies; and do thou so direct the public councils, that such wise and salutary measures may be adopted as thou wilt bless to the preservation of domestic harmony; the restoration and establishment of peace among the nations; the reformation of our manners, the revival of true religion, and the success of thy gospel in other parts of the world. Visit with thy tender compassion and saving grace all the sons and daughters of affliction. While thy judgments are abroad in the earth, may the inhabitants learn righteousness: and do thou, O God, be pleased to frustrate the designs of all those who are enemies to peace and to true religion.

Be graciously present with us, O merciful Fa-

ther, in the various employments and occurrences of the day: may we serve thee in the discharge of every duty, from pure evangelical motives, and with uprightness and fidelity. Leave us not, we intreat thee, to grieve thy Spirit, to wound our own consciences, to dishonour our professions, or to unfit ourselves for presenting our evening sacrifice of solemn worship. But grant that, "whether we eat or drink, or whatever we do, "we may do all to the glory of thy great name."

We beseech thee, O heavenly Father, to accept with mercy these our supplications; and to do for us exceeding abundantly above all we can ask or think, through Jesus Christ, our great High Priest and advocate: to whom with the Father and the Holy Spirit, be honour and glory throughout all ages, world without end. Amen!

FOR SATURDAY EVENING.

O THOU eternal God, in whom we live, and move, and have our being; enable us we beseech thee to close this week in that manner which shall be most profitable to ourselves, and most honourable to thy name.

We have no occasion, O most righteous and holy God, to review the years which are past, in order to find cause of humiliation in thy sight: every week and every day suggests abundant matter for painful reflections, and adds to our conviction that "we are all as an unclean thing, "and all our righteousnesses as filthy rags." O Lord, if thou shouldest mark iniquity, who could

stand? Enable us, therefore, to confess our sins with ingenuous and unreserved sorrow and shame; to own that they are more in number than the hairs of our head, and a sore burden too heavy for us to bear; and to present ourselves, in deep contrition, at thy throne of grace, with humble faith and reverent boldness, through our great and compassionate High Priest, that we may obtain mercy and find grace to help in time of need. Do thou apply the atoning blood to our consciences this evening, to purge away the guilt of the past week; that we may go to rest in peace, and not carry the guilt of any unrepented, unpardoned sin into the ensuing week, to mar our comfort, or blast our endeavours to glorify thy name. O thou Author and Finisher of faith, help us against all the incursions of unbelief: leave us not to a dead faith and presumptuous hope; and let us not be discouraged by needless fears and scruples. Grant us peace and joy in believing; and let the love of God, shed abroad in our hearts by the Holy Spirit, assure us that our hope shall never cause us to be ashamed.

While we would thus seek forgiveness of all that is past, through the blood of sprinkling; enable us also to return thee our unfeigned thanks for the mercies of the past week, and of our whole lives. Blessed be thy name, O Lord our God, for the continuance of life; the preservation [or recovery] of health; exemption [or relief] from pain; the use of our limbs, senses, and faculties; the plentiful supply of our wants; the kindness of our friends, and the restraints put upon our enemies and upon wicked men; for our domestic

comforts; and our privileges in this land, still favoured with liberty, peace, and the light of heavenly truth. Oh that we were more disposed to bless thee for thy goodness, and for thy wonderful works toward the children of men! We thank thee for our abundant opportunities of religious improvement; for every degree of inclination to attend on them; and for all the benefit we have thus received. We ascribe it to thy special grace that we have ever attended to thy gospel; and that we have been kept from turning back into the world, or from being entangled in any destructive or injurious delusion: nay, that we are not at this moment sitting in the seat of the scornful, or walking in the paths of vice and impiety. Another week has now been added to the season of thy long-suffering, and to our season of preparation for eternity! through another week we have obtained help of God, and been in some measure enabled to cleave to thee! Accept our cordial thanks and praises for all thine unnumbered mercies, and grant that our future lives may evince our sincerity.

Whatever any of us, O gracious Father, have attempted in thy service during the past week, do thou render effectual by thy blessing. If [by conversation, or letters, or] in any way we have endeavoured to be useful to our brethren, or our fellow sinners; give, we beseech thee, the desired success. Though the seed sown may have been "as bread cast upon the waters;" let it not perish, but "be found after many days." And prosper the labours of those who, with greater zeal and ability, or more favourable opportunities,

have sown the good seed of divine truth in any part of the world.

If, O Lord, we have presented any believing and fervent prayers before thy throne of grace; either in the closet, the family, or in public worship; for ourselves, our beloved relatives, and friends, and our Christian brethren dispersed abroad in the world; for our country, our rulers or teachers, and the different orders and ranks of men in the community; for the distressed in mind, body, or estate; for the oppressed and enslaved; for the peace of the world, the success of the gospel, and the establishment of thy kingdom: do thou graciously remember and answer all these our supplications; pardon the sinfulness cleaving to them, and far exceed them all, for the sake and honour of thy beloved Son.

Bless to us, we beseech thee, the means of grace we have this week enjoyed: and grant that, through thine assistance, we may remember and be edified by all we have read or heard from thy holy word. Sanctify also to us the dispensations of thy providence: teach us to profit by all thy chastisements; and to learn gratitude and confidence in thee, by all thy mercies: and may even the experience we have of our own weakness and folly excite us to more fervent prayers for wisdom, strength, and grace, according to thy precious promises.

And now, O merciful God, we beseech thee, to prepare our hearts for the approaching day of sacred rest; and teach us so to arrange all our temporal concerns, that our thoughts may not be occupied, our attention distracted, or our minds

ruffled by them, when we would wait on thee in thy holy services. Let us not deem thy sabbaths a weariness; but our delight, our privilege, and our great advantage. May the care of our own souls, and of the souls of those who belong to us, sweetly occupy the hours of the day. By self-examination and meditation on thy word, may we obtain increasing acquaintance with ourselves and our spiritual estate, and with the progress we have made, or the loss we have sustained, in this important concern. Enable us, we beseech thee, to humble ourselves before thee in true repentance, and cordially to renew our acceptance of thy salvation; and, while we wait on thee, may our strength be repaired: may every grace be brought into vigorous exercise; and our knowledge of thy truth and will in all respects enlarged. Assist us in thy public worship, and favour us with thy special presence and blessing. May thy people with whom we worship be refreshed, comforted, and sanctified in thy courts: and grant thy special assistance and blessing to thy ministers, in their work and labour of love. Oh that increasing numbers may be added to thy churches, of such as shall be saved; and many able and faithful labourers sent forth into the harvest! and may the Sun of righteousness diffuse his healing influence, wherever the sun in the firmament enlightens the nations with his beams! Hear us, O merciful Father, in these our supplications; take us under thy protection this night; fit us, both in body and soul, for the duties of the ensuing day, and by them prepare us for thy eternal sabbath; for the sake of Jesus Christ thy Son our

Lord: to whom, with thee and the Holy Spirit, One God in three Persons, even the God of our salvation, be glory and honour from all creatures, now and for evermore. Amen!

FOR THE LORD'S DAY MORNING.

O THOU God and Father of our Lord Jesus Christ, and of all that truly believe in him; we meet together this morning to thank and bless thee for sparing us to see another day of sacred rest; and to implore thy gracious aid in keeping it holy to thy name. Alas, how many sabbaths have some of us wasted in vanity and folly, in sloth or worldly concerns, in frivolous company, amusement, or animal indulgence! And, since we have known somewhat of thy salvation, how very imperfectly have we obeyed thy command, of sanctifying thy holy day! If thou shouldst enter into judgment with us according to our deserts, our transgressions in this single point would leave us speechless under thy awful sentence of condemnation. But, though we have thus been ungrateful and perverse; though we have robbed thee of thy hallowed time, and of the glory due to thy name; yet, we beseech thee, magnify thy mercy in pardoning our sins, and in giving us thy grace, that we may henceforth walk in newness of life.

We bless thy name, O Lord our God, that thou hast appointed this season of rest from our worldly pursuits; and made this provision for our spiritual advantage: and we thank thee if our hearts are

in any degree inclined to avail ourselves of so invaluable a benefit. Help us, we beseech thee, to remember thee as our Creator, who, having in six days made this world, and man to inhabit it, didst pronounce the whole *very good*; and didst rest on the seventh day, with full satisfaction and ineffable delight, in this display of thine eternal power and Godhead: and didst command man to keep it holy; to contemplate thy glories, to celebrate thy praises, and to rejoice in thy goodness. —But alas, how soon did sin mar thy good work, and derange this happy plan! And how can transgressors rejoice in a holy God, whose wrath they have incurred, and from whom their hearts are alienated? Blessed be thy name, O Lord, for the revelation of thy mercy in Christ Jesus, "the "Lamb slain from the foundation of the world!" Now sinners may approach and rejoice in God their Creator, as their reconciled Father and Friend! We would therefore adore the displays of thy glory in the works which thou hast made, and in the course of thy bounteous providence. All thou doest is worthy to be had in honour; and our obligations to thee as our Creator and Benefactor can never be sufficiently acknowledged. But, when we contemplate the stupendous plan of redemption, and view the incarnate Son of God dying for our sins, and rising again for our justification; we feel that this is, to us sinners, the most interesting and endearing of all the discoveries thou hast made of thyself; as well as the fullest display of the harmonious glories of thy character, in the view of thy whole intelligent creation. Oh enable us, we pray thee, by the

teaching of thy Holy Spirit, so to meditate on these subjects, especially on this season of sacred rest, that our hearts may be humbled in repentance, inspired with confidence, filled with admiring love and animating gratitude, and prepared for rendering thee our tribute of praise and thanksgiving. But, O Lord, the subject is too vast for us! Thy love passeth knowledge! We cannot worthily praise thy glorious perfections. Yet we beseech thee, in thy infinite condescension and fatherly compassion, to accept our feeble efforts, and to help us to love thee more, and praise thee better.

Grant, we beseech thee, that we may hallow this thy sacred day with reverence, devotion, and alacrity. Exclude from our thoughts and hearts all worldly cares; and let no circumstance arise, or person intrude, to interrupt us in its important and delightful duties. May all the hours, which can be spared from matters of *real* necessity, be spent in works of piety and charity; may a spiritual mind render them pleasant to us; and may our converse and social intercourse be seasoned with piety, and promote mutual edification. Vouchsafe us thy special blessing in studying thy word, reviewing our past lives, calling to mind thy mercies, examining the state of our souls, and pouring out our hearts before thee. May we count a day spent in thy courts better than a thousand; and be glad when it is said to us, let us go into the house of the Lord. Leave us not to admit of any vain excuse for not attending on thine ordinances: but grant that we may ever feel more disappointment when confined from thy

worship, than when prevented from an expected interview with our dearest friends.—We would go, with the desire of our souls, to meet thee according to thy promise: and, we beseech thee, enable us by faith to realize thy glorious and gracious presence, and solemnize and encourage our hearts. Oh grant us the assistance of thy Holy Spirit in every part of the sacred service: raise us above that dulness and languor which so often oppress us; and preserve us from the intrusion of vain and wandering thoughts. May our confession of sin, our prayers and supplications, our praises and thanksgivings, be the language of our inmost soul, and an acceptable sacrifice through Christ our Lord.

Prepare our hearts, O merciful Father, as good ground to receive the good seed of divine truth: and may thy word, read and preached, be heard by us in humble teachableness, mixed with faith, and applied to our own cases and consciences. Oh deliver us from all our prejudices; remove every veil which closes our understandings, and every bias that warps our judgment. Instruct us where ignorant, rectify our mistakes, convince us of our sins, confirm our faith, encourage our hopes, enliven our affections: and thus fit us for serving thee, with wisdom and zeal, in the several stations in which we are placed. [1] [And when some of us shall meet at thy table, give us thy special help; that in deep repentance, lively faith, and fervent love, we may remember our dear Redeemer's sufferings and death, renew our acceptance of his

[1] On the days when the Lord's Supper is administered.

salvation, render our tribute of grateful praise, and yield ourselves up to thy service, as " bought " with a price to glorify thee with our bodies " and spirits, which are thine." Thus may we ' feed on Christ in our hearts by faith with thanks- ' giving ;' and be strengthened for every future service and conflict, by this " Bread of life which " came down from heaven."]

Bless, we beseech thee, O gracious Lord, those who shall assemble with us in thy courts: [and those who meet with us at thy table:] vouchsafe to thy believing people all those good things which we have asked, or should ask for ourselves. Compassionate those who have hitherto been formal worshippers, and strangers to thy saving grace. Awaken the careless, undeceive the deluded, guide the inquirer, comfort the broken-hearted, confirm the wavering, and excite to diligence such as have been lukewarm and slothful. Assist and prosper thy servants who labour among us in the word and doctrine. Give them wisdom, zeal, faithfulness, tenderness, and compassion. Help them rightly to divide the word of truth, and to speak such things as suit the various characters and cases of the congregation. Give them much comfort and success in their work; and grant them many seals to their ministry, who may be their joy here, and their crown of rejoicing in the day of the Lord Jesus. Remove every hindrance to their usefulness; and bring forth many from all around, whom thou wilt make partakers of thy saving grace, and instruments of diffusing the light of thy truth, and of handing it down to future generations, that the children who are yet unborn

may praise the Lord. Vouchsafe the same blessings to all faithful pastors and their congregations; and grant that all who are called ministers of Christ 'may be illuminated with the knowledge of 'thy truth,' and both by their doctrine and example make it known, and recommend it to mankind. Send forth, O thou Lord of the harvest, more labourers thoroughly furnished for thy work. Enlighten the dark parts of the earth with thy saving grace. Remember, with special regard, such as are employed in distant regions and arduous circumstances to make known thy gospel: comfort their hearts, prosper their endeavours, and raise them up many helpers. Purify thy church from scandals and heresies. Cause divisions among Christians to cease. "Multiply "mercy, grace, and peace, to all that love the "Lord Jesus in sincerity;" and by the prevalence of thy gospel terminate wars all over the earth. Look in mercy on such as are confined from thy courts by sickness or family afflictions; and, by thine immediate teaching and blessing, make up to them the want of public ordinances. Pity the multitudes who are every where profaning thy holy sabbath, and give them repentance unto salvation. Remember all with whom we have at any time gone to the house of God in company; and let our prayers, though now separated, be accepted for each other. Be with us through the day. May we be edified, and thy name be glorified: and may we meet in the evening, with peaceful consciences and thankful hearts. Hear us through the merits and mediation of thy beloved Son, our Lord and Saviour Jesus Christ. Amen!

FOR THE LORD'S DAY EVENING.

O THOU most holy and merciful God, we, thine unworthy servants, desire this evening to review, as in thy presence, the day past; humbling ourselves for our sinfulness, and thanking thee for all thy loving kindness.

When we endeavour to examine any part of our conduct, or to compare it with thy holy law, we never fail to discover abundant cause for humiliation. Alas, not only have our actual transgressions and omissions been innumerable and aggravated; but each of us has cause to exclaim, when contemplating thy glories, "Wo is me for "I am undone, because I am one of unclean lips, "and mine eyes have seen the King, the Lord of "Hosts!" O God, our very worship is so defiled and defective, that, instead of atoning for our past sins, or recommending us to thy favour, it needs thy gracious forgiveness, and must be washed in the blood of Christ. Pardon then, we beseech thee, this evening whatever thy holy eyes have seen amiss in the duties of the day: the wanderings of our hearts, the coldness of our affections; our want of reverence, love, and gratitude; the weakness of our faith, the wavering of our hope; the mixture of self-seeking and regard to men, with which our religious services have been contaminated. And grant that all our supplications and thanksgivings, as far as they have been uprightly presented before thy throne of grace, under the influences of thy Holy Spirit, may be merci-

fully accepted, through the mediation of our heavenly Advocate. We desire also, O Lord our God, to crave thy fatherly forgiveness of every thought, word, and action, by which we have grieved thy Spirit, dishonoured thy name, or counteracted the gracious designs of this thy holy day. Wash us thoroughly from all our sins in the fountain of atoning blood: and vouchsafe us the comfort of thy pardoning love, and the enjoyment of thy peace, before we close our eyes in sleep.

Suffer not, O merciful Lord, the ordinances of this sacred season to rise up at last in judgment against us, to our confusion or condemnation: let not thy word of grace be a savour of death to any individual now before thee. But, O thou Giver of every good gift, teach us to improve our advantages; and render the *transient* seasons of public ordinances a *permanent* blessing to our souls. Let us not rest satisfied with having been serious, impressed, affected, or comforted, when hearing thy word; or with conscious sincerity in our worship [or in our engagements at thy table]: but let us so meditate on these things with self-application and fervent prayer, that our judgment may be matured, our spiritual wisdom and discernment increased, our faith and hope established, our affections purified and invigorated, and our wills rendered more submissive, by every attendance on the means of grace. Thus enable us to "give the "more earnest heed to the things we have heard, "lest at any time we should let them slip." Suffer us not to be as "children tossed to and fro "with every wind of doctrine;" but make us

such Christians as " by reason of use have their " senses exercised to discern good and evil." [And may we also remember that the vows of God are upon us: and in all the transactions of life duly consider, that we have avouched the Lord to be our God; and ourselves to be his people, as redeemed unto him by the blood of his Son.] May we carry the instructions of thy word, and the savour of thy holy ordinances, along with us, into all the secular affairs of the ensuing week; to teach us wisdom and circumspection, to arm us against temptation, to be the light of our steps, and the strength of our heart. Oh grant that, as the face of Moses shone when he came down from the mount, so, when we go from communion with thee in thy solemn worship, our light may shine before men, to the glory of thy name, and the adorning of the doctrine of God our Saviour in all things.

Prosper, we beseech thee, the labours of all those who have any where this day preached the word of truth in simplicity and godly sincerity. May thy people be edified in their most holy faith, and sinners in great numbers converted unto thee. And, where serious impressions have been made, let them be rendered effeetual unto eternal salvation. Hear all the supplications which have this day been presented before thee by thine assembled people; for themselves, their children, and relatives; for thy whole church, for all ranks and orders of men, and for the whole human race; according to their several wants, trials or circumstances. May thy cause every where prevail; may thy truth run and be glorified. Oh stop the

progress of false doctrine, and lift up a standard against infidelity, impiety and licentiousness: and let peace, and the gospel of peace, fill the whole earth.

And now, O heavenly Father, we commend ourselves to thy keeping this night. Watch over us and our habitation. Give us the comfort of refreshing sleep; and defend us against all enemies, especially those that would injure our souls. And grant that, by hallowing thy sabbath on earth we may be rendered more and more "meet "to be partakers of the inheritance of the saints "in light." May all our days and weeks be thus begun, continued, and ended in thee: and grant that all we who now unite in prayer on earth may at length meet before thy throne in heaven, to sing thy praises and triumph in thy love through the righteousness, atonement, and intercession of our great High Priest; and to the honour of his name, who is with thee, O Father, and the Holy Spirit, God over all, blessed for evermore. Amen!

DETACHED PAPERS.

CHIEFLY FROM

PERIODICAL PUBLICATIONS.

I.

A LETTER

TO THE EDITOR OF THE

NORTHAMPTON MERCURY.[1]

SIR,

EVERY thing that savours of contention and malevolence is so inconsistent with, and opposite to, the mild spirit of the gospel, that few things give a more sensible concern to a serious Christian, than to see disputes, of which religion is the origin and pretext, degenerate into mere party quarrels, carried on with acrimony and rancour. Your paper has been for a long time a vehicle of a quarrel of this kind, which seems to me, on both sides, to breathe a very unchristian spirit; and, as I am totally unknown to all the persons concerned in it, I have for some time been inclined, through the same vehicle, to communicate to the public my sentiments thereon.

Whatever errors I, as a member of the established church, might suppose protestant dissen-

[1] Inserted December 2, 1776.—This is the letter of which mention is made in the Author's Life, c. vii. p.175.

ters to entertain, I have always charitably believed that they were generally actuated by a deep sense of religion, and a very Christian spirit; and am more inclined to prejudice in their favour than against them. But, as our Saviour has said, "By "this shall all men know that ye are my disciples, "if ye have love one to another,"[1] I always must think those the best Christians who appear most endowed with this Christian love. But, besides this, the tendency of these rancorous disputes is abundantly evident. To those who are enemies to all religion, they are matter of diversion; and give cause to malicious insinuations against the profession thus disgraced by its professors. To bigotted churchmen, who hate dissenters, they are matter of triumph: and they are ready enough to say, 'Now that the church has, by a full toleration, cut off all pretext of quarrel with her, see how these contentious people fall out with one another, and are ready to tear out each other's eyes.' But to that Christian who, though zealous for his religion in general, is above those unessential distinctions which disunite its professors; such a party spirit, such an asperity of language, and such a retorting of reproach, as, I am sorry to say, have disgraced both sides in this affair, are matter of deep concern; and it really grieves him to see the religion of the meek and holy Jesus made the pretext of men's gratifying their pride and malice.

In your extract last week, one disputant brought a text of scripture as a reproof to his opponent:

[1] John xiii. 35.

be so impartial as to insert this letter and the following texts, as a reproof to both parties, or by way of remembrance to them; that they reflect seriously on their behaviour, and consider what spirit they are of. Have they, in this dispute, considered that "Christ left us an example that "we should follow his steps; who, when he was "reviled, reviled not again; when he suffered, he "threatened not, but committed himself to him "that judgeth righteously?"[1] Have they fulfilled this precept, "Let all bitterness, and wrath, and "anger, and clamour, and evil-speaking, be put "away from you, with all malice; and be ye kind "to one another, tender-hearted, forgiving one "another, even as God, for Christ's sake, hath "forgiven you?"[2] Have they considered St. Paul's caution: "If ye bite and devour one "another, take heed lest ye be consumed one of "another?"[3]

I will not produce more, lest I be tedious. But can the warmest friends of either disputants, nay, can they themselves think that they have, in their treatment of each other, fulfilled that law of charity herein laid down? If, on serious reflection, they find they have not; having the best of the argument in an uncharitable contest will be a poor consolation to a true Christian.

I believe I may venture to add, that he will be thought the wisest man, and the best Christian, by all sober and pious persons, who first overcomes his own obstinacy, and drops this unprofitable and uncharitable contention; for the

[1] 1 Pet. ii. 21, 23. [2] Eph. iv. 31, 32. [3] Gal. v. 15.

"discretion of a man deferreth his anger, and it "is his glory to pass over a transgression."

I am, Sir, your constant reader,

And humble Servant,

CHRISTIANUS.

II.

PAPERS

FROM THE THEOLOGICAL MISCELLANY.

I.

November, 1786.

SOME QUESTIONS RELATIVE TO THE FINAL PERSEVERANCE OF THE SAINTS.

The doctrine of Final Perseverance has been so repeatedly and amply proved to be true and important, from a vast number of express scripture testimonies; from the divine character and perfections; from the nature of the whole scheme of salvation; and from the security of the covenant of grace; that it would be superfluous to add any thing to the evidence that has already been adduced.

Yet there are many persons that appear to be, and doubtless are, true Christians, who not only hesitate to embrace this truth, but have strong prejudices against it. This, I apprehend, frequently arises from the too common want of accuracy in our method of stating the doctrine; from the gross abuses of which it not only is supposed capable, but which are actually made of it,

in buoying up the vain confidence, and ministering to the unhallowed joys, of hypocritical professors; and from their not seeing how it can be guarded from such dishonourable perversions. To obviate therefore such objections, against a part of divine truth which is so useful for the peace and establishment of the humble Christian, and rescue it from those abuses which expose it to the scorn of pharisees and infidels, should be the uniform endeavour of every one who believes it, and finds spiritual advantage from it. I would therefore propose and attempt to answer a few plain questions relative to this doctrine.

I. Who are the persons that shall finally persevere?

It is easy to answer in general, that all believers, children of God, or saints, shall finally persevere. But this leaves the matter where it was: to remove the difficulty we must enter more particularly into the subject.

No minister of the gospel by preaching this doctrine intends to convey the idea, that the whole company of persons who profess to believe this, or any other doctrine, or all the other doctrines of their system, shall finally be saved; or that the privilege of final perseverance is confined to those who make it an article of their creed. The belief of this doctrine may do the pious person important services; the rejection of it may be very prejudicial to him; without being either the cause of perseverance on the one hand, or of apostacy on the other. Those hearers of the word, in all congregations, who receive the seed

by the way side; which, being taken away by Satan, does not strike root: those who received it in stony ground, in an *unhumbled* heart; whose temporary faith, and ostentatious profession, sooner or later will come to nought: and those who receive it among thorns; who are so attached to and encumbered by *worldly* things, that they bear no fruit: all these, having no grace, can persevere in nothing but open sin or specious hypocrisy. The word of God gives us reason to suspect that, even of those professors who stand very high in the estimation of the most experienced and judicious servants of God, some will end no better than Ahithophel, Judas, or Demas; whether they persevere in their unsound profession or apostatize from it. God alone can see the heart; and, though he has given us such rules of judgment as suffice to direct us in our duty, yet he never meant to communicate his divine prerogative of *certainly* knowing others to be true Christians. How then can we certainly know of any man that he will infallibly so persevere as to be saved? "Let God be true, though every man "be a liar." If any professor, however eminent, apostatize, and live and die an apostate, (which, by the way, it is not very easy for another man to be sure of;) let us not bring it as a matter of fact to overturn the truth of God, by saying, 'A child 'of God has fallen away finally;' nor let us rashly suppose an *impenitent* apostate has been saved; rather let us say, a very specious hypocrite has been unmasked.

But, though we cannot *certainly* know concerning others whether they have real grace,

because we have no consciousness of what passes in their hearts; yet, as conscious of what passes in our own, we may, in some cases at least, *certainly* know that we have true grace, and therefore shall finally persevere. While grace is very small, and the discerning faculty very dim, and sin prevails very much; the minuteness of the object, the imperfection of the organ, and the surrounding obstacles, must make it difficult to decide absolutely: but, when the judgment is matured, and grace increased, and corruptions more brought under, I apprehend we may determine in a more confident manner.

This premised, the matter comes to an issue. The true Christian shall finally persevere. He who is sure of his Christian state, may thence certainly infer his perseverance.

Now true Christians perceive a vast importance in eternal things, and judge temporal things comparatively worthless.

True Christians see great hatefulness in sin, and much sin in their past lives, in their present conduct, and in their hearts; which produces deep humiliation, sorrow for sin, and unfeigned repentance, and causes them to set themselves against all sin, especially that sin which has been most customary to them; to watch against it, to pray against it, and to dread it; and to consider sin as the worst thing that can come to them.

True Christians are influenced in their daily walk by a realizing belief, that things are, have been, and will be, as the word of God declares them,

True Christians especially believe the whole

testimony of God concerning Jesus Christ, and humbly conscious of their need of such a salvation, and of its suitableness, freeness, and sufficiency, renounce all other hopes to flee to, lay hold of, apply for, and trust in Jesus Christ, and God's grace and mercy through him.

True Christians count every personal endowment, attainment, or performance, and every worldly interest, connexion, and comfort, worthless in comparison of Christ; and are thus prepared to part with any or all of them, when they come in competition with him, and have actually given up many things for his sake.

True Christians receive him unreservedly in all his offices, and live by faith in him, as their Prophet, Priest, and King, for the pardon of all their sins, and the supply of all their wants.

True Christians have the law of God written in their hearts, inwardly delight in it, though they cannot obey it as they would; they are then most in their element, and happiest, when they are engaged in religious exercises and holy services. They allow of no known sin, and neglect no known duty; but "by the grace of God, which "bringeth salvation, are taught to deny ungodli-"ness and worldly lusts, and to live soberly, "righteously, and godly in this present world."

Now, as far as any man is inwardly conscious that this is his experience, these his desires, this his daily aim, his character, and conduct, he may be sure that he possesses what no hypocrite ever yet attained; and he may be sure that the same distinguishing grace, which has wrought this decisive difference, will preserve and perfect its own

good work. But, whilst this matter remains doubtful, the other cannot be certain; for how can he be sure of perseverance who is not sure of conversion? Such should be exhorted to "give "diligence, to make their calling and election "sure;" and be encouraged by the promise, that "they who seek shall find." But let them not prematurely grasp at what neither belongs to them, nor would yet be profitable to them. Nay, if the established Christian grows very slothful, or sinks into allowed sin; by thus weakening his evidence of conversion, he loses the *warranted* comfort of this doctrine; which, in this case, would operate as a most dangerous opiate, when stimulants alone are requisite. It is the wise appointment of God, that when love declines fear should rouse the torpid soul: and none should counteract this appointment. Is the backslider alarmed and distressed? It is well. Let him "repent and do his first works;" and in due time God will restore his former consolations: but let none encourage themselves in sloth and sin by this doctrine, lest, being deceived, they perish with "a lie in their right hand."

The true believer then, in the habitual exercise of grace and practice of his duty, is the only person who can *warrantably* be confident of perseverance.—Having so fully resolved this first question, the others will more readily be dispatched.

II. What need has the person above described of this encouragement, seeing he may be supposed otherwise comforted?

The more a man values spiritual blessings, the greater will be his dread of losing them. The more conscientious, circumspect, and watchful he is, the greater will be his acquaintance with the treachery of his own heart, the fascinations of the world, and the artifice of Satan. The falls of others, whom he has preferred far before himself, will much alarm and distress him. He will not always, even when most diligent, walk in light and comfort; and he will be conscious of much sloth and evil, though he cause no scandal to the gospel, nor much bring the reality of his conversion into doubt. On all these accounts he will be anxious about the future, and distressed about the event of the important warfare: even to the discouraging of his heart, and the weakening of his hands at some times. But this doctrine is sweetly suited to encourage him to commit the keeping of his soul for the remnant of his days, into the hands of a faithful covenant God, that without distraction he may attend to his present duty. For the Lord takes pleasure in seeing his servants joyful in their work, though not in sin and sloth. But,

III. In what shall they persevere?

1. In that state of grace wherein they stand, so as not finally to perish or come short of glory: for their good Shepherd shall keep them, and "none shall pluck them out of his hand," by temptation or persecution, living or dying. 2. In an habitual course of holy obedience, progressively "waxing stronger and stronger," and bringing forth fruit more and more even to the

end.—The former mainly respects their personal interests: the latter is intimately connected with the glory of God, and the credit of the gospel in the world, together with the interests of religion and the salvation of souls: the former is important; the latter vastly more so. Self-love alone may influence a man to desire to be saved from misery, and made eternally happy; but nothing short of divine grace, producing genuine love of God, attachment to the cause of godliness, and benevolence to the souls of men, can render us anxious about the latter. To suppose a man awakened and converted, and then returning into the world and sin, and after a long interval, perhaps of many years, just brought back again to escape hell; and to suppose this a general and common case, and to accommodate the doctrine to it; is to make a perseverance pleasing to hypocrites, dishonourable to God, scandalous to religion, subversive of holy practice, and unsuitable to true Christians, who all long to persevere to the end *in increasing holiness*, and dread sin as the greatest evil, and cannot bear the thoughts of dishonouring God, and being hurtful examples to others, even though they should not be sent to hell for it.—A few anomalous cases we may allow of; but the general rule is, a perseverance in holiness, even to the end.

IV. Finally, How shall this perseverance be effected?

The Lord himself will either by his continual grace uphold his people in the uniform holy walk which he requires, daily exercising "repentance

"towards God, faith in our Lord Jesus Christ," and cheerful universal obedience; or, if at any time they are left to step aside, he will withhold comfort from their souls, rebuke them by his word, chastise them with his rod, till he bring them to repentance, and lead them, "with weeping and "supplication," back into the forsaken paths of holy obedience. Did it consist with the purpose and counsel of God to leave a true Christian to depart from him, and return into the world and sin, and die impenitent, he not only might, but certainly would perish. Our security is, that God hath promised that he will "put *his fear* into the "hearts" of all his true servants, that they shall not thus depart from him.

Thus stated and guarded, this doctrine may be of eminent use to the true Christian, to quicken his diligence, arm him with courage, and invigorate his resolution to press forward; to be "steadfast and unmoveable, always abounding in "the work of the Lord, forasmuch as he knows "that his labour is not in vain in the Lord." And, if hypocrites will abuse it, they do it at their peril.

ENNOMOS CHRISTO.

2.

JANUARY, 1787.

ANSWER TO A QUERY RESPECTING ECCLES. IX. 13—16.

This wisdom have I seen also under the sun, and it seemed great unto me. There was a little city and few men within it; and there came

a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man; and he by his wisdom delivered the city: yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

In explaining the word of God, we should remember that there is in every portion one precise meaning, previously to our employing our ingenuity upon it; which meaning it is our business, with reverent attention, to investigate. To discover that meaning, we should soberly and carefully examine the context, and consider the portion in question in the relation in which it stands.

Now, whatever difficulties may occur in the book of Ecclesiastes, the grand scope of it is evident; namely, from experiment and observation to draw a practical proof of the vanity of all worldly possessions, enjoyments, attainments, and distinctions; from which this conclusion is deduced, That "to fear God and keep his com-"mandments is the whole of man:" his whole business, interest, honour, and felicity, as well as duty; all else being "vanity and vexation of "spirit."

Among other instances, the inspired writer adduces, as a case in point, this anecdote, if I may so call it, of the poor wise man; who, though eminently useful in delivering the city by his wisdom, yet was ungratefully neglected and forgotten by his fellow citizens; and had conse-

quently rather mortification than benefit from his superior endowments, and the good use to which he put them; except what arose from the satisfactions of benevolence, the testimony of his conscience, and the expectation of a gracious recompense from God.

What city this was, or who the great king that besieged it, or who the wise man that delivered it, may employ man's curiosity, but can never be known by us, and is nothing at all to our purpose. But it is much to our purpose to learn from this scripture.

1. That even wisdom, or superior abilities improved by learning, and matured by experience and observation, though far the most valuable of natural distinctions, yet abstracted from religion, and considered merely with reference to our situation in life, can do just nothing towards rendering us happy; but is equally vain and vexatious with those other distinctions that nature values and grace despises. When accompanied with external wealth, authority, and eminence, it exposes a man to more malignant opposition and envy: and "who can stand before envy?" When found in a poor obscure person, others reap the benefit; but it does not rescue the possessor from hardship and penury, whilst it embitters them to him, through more exquisite sensibility, irritated by disappointment, and the ingratitude which he experiences. Thus "all is vanity;" and we are taught to despair of happiness from ourselves, and from the world, and to seek it from God alone.

2. We may hence learn to do good from higher

motives than the expectations of gratitude, respect, praise, or kindness from man: namely, from love to God, gratitude to the Author of all our mercies, disinterested benevolence, and an expectation of the gracious recompense to be conferred at the resurrection of the just. Thus we shall "not be weary of well-doing;" which otherwise we shall be, first or last, through the perverseness and ingratitude of mankind.

3. We are taught to watch and pray against such a perverted judgment, as is here stigmatized. It is very common to judge of the action by the person, not of the person by the action; and to neglect, nay despise and condemn, the very same things in one, which we affect to admire in another. External prosperity, greatness, and reputation give a splendour to trivial actions; and it becomes fashionable, and even creditable, to applaud. In so doing men consult their own reputation, and endeavour to obtain admiration by being admirers of an admired character. But poverty and obscurity cloud and degrade even what is really excellent; and he who can confer no *eclat*, must expect few to notice him. But this is a very unreasonable prejudice, looks very ill in the example before us, is condemned by St. James,[1] and should be avoided by the followers of the meek and lowly Jesus.

4. We are taught to prefer solid usefulness to empty praise. The poor wise man's services, though forgotten by man, are recorded with honour in holy writ. We are all greatly beset

[1] James ii. 3—5.

with the temptation to prefer the approbation of men to real usefulness: but we should remember that, however now neglected, the latter will be "found to praise, and honour, and glory," when the former shall end in shame and everlasting contempt.

5. Lastly, We are taught to beware of forgetting our benefactors, especially such inferiors as have been serviceable to us; who are liable to be neglected in proportion as they need our grateful assistance. Had a rich and prosperous person been thus forgotten, it had been of less consequence; but the case of the poor man was very hard. Perhaps we have some poor benefactor concerning whom we may ask, as Ahasuerus of Mordecai, What hath been done to him for this service? and perhaps conscience may answer, Nothing. This hint may have its use.

These lessons we may learn from the plain meaning of this scripture; and, though they do not decide any question about justification, efficacious grace, or the believer's privileges, (which are abundantly declared in other scriptures;) yet they are of important use in forming the Christian's judgment, and directing his conduct. And I would gladly know by what authority any man, overlooking these plain useful instructions, by the help of a warm imagination, sets himself to find gospel mysteries in this passage? We should not, *a priori*, have looked for a delineation of doctrinal truth in such a subject as Solomon is treating of. We can scarcely, by fair interpretation, find one explicit word on the distinguishing doctrines

of grace in the whole book; and it would puzzle the most ingenious of these fanciful expositors fairly to accommodate the circumstances of this story to the work of redemption. Two purposes indeed, such as they are, may be answered by such interpretation.

1. Loose professors are encouraged in their vain confidence, by hearing that none of the redeemed are more mindful of their Saviour, or more thankful to him, than themselves: "No man remembered that same poor man." But this is in diametrical opposition to the whole current of scripture, which declares that "the love of Christ *constrains* "*them* to live to him." And,

2. Such a mode of interpretation is a powerful engine in the hands of vain-glorious men, by which to catch the attention, and excite the admiration of injudicious multitudes; who ignorantly admire the sagacity of the man that finds deep mysteries, where their more sober pastors perceived nothing but *unrelishing practical* instruction. Thus they are drawn off from the pure unadulterated "milk of the word," by which they might "grow in grace;" to feed upon that "knowledge which puffeth up; instead of love, "which edifieth:" and of what use this is to St. James's "pure and undefiled religion," I leave others to determine. What mischiefs have arisen from this source are too evident. Divisions, contentions, mutual contempt and reproach, dreadful scandals, and every thing destructive of vital godliness, and tending to disgrace the very doctrines contended for.

I have heard many sensible and pious persons

lament this sort of explication of scripture, as an evil of the first magnitude: and I am more and more convinced it is so. At this rate you may prove any doctrine from any text; and you can form no position so absurd or pernicious, but a scriptural proof may plausibly be adduced! Thus the flood-gate is opened for all heresies and enthusiasm; and every thing is reduced to uncertainty, as if the scripture had no determinate meaning, till one was arbitrarily imposed by the imagination of man; a faculty that is indeed vague and reducible to no rules. Thus different men impose opposite interpretations; and all appears an incoherent confusion of jarring fancies, whilst the bewildered inquirer, despairing of satisfaction, gives over the vain attempt, and sits down perhaps in scepticism and infidelity. The most important doctrines of the gospel seem to lose their beauty and glory, along with their simplicity, in the midst of such useless encumbrance: and the most conclusive arguments lose their effect, and become suspected by the company which they keep: while the sophistical proof is detected, the opposer is emboldened to treat the rest as equally capable of refutation.

Thus, at the same time that the extravagant perversion gains the admiration of our own party, our precious doctrines, and even the blessed Bible itself is exposed to the contempt of discerning persons, who differ from us in religious sentiments. Many with whom I have conversed can join with me in saying that such arguments, and such expositors, have formed our chief prejudice against the very doctrines themselves; and,

though, by the grace of God, we have got over this hindrance, yet we remember how it once was with us, and regret the case of thousands who are yet stumbling, and are likely to stumble, at this stumbling stone.

However men may admire the sagacity of these expositors, it certainly shews a very lamentable state of the organs of sight, when a man can see nothing obvious, useful, real, and capable of being pointed out to others for their benefit; but when, blind to these things, he sees every thing through a different medium than others, and in such a manner as can furnish only amusement instead of information.—It is very improperly called *spiritually* explaining the scripture. The spiritual meaning, is the meaning of the Spirit of God; which is generally simple, and obvious to the humble inquirer. Opposite to this is the *fanciful* meaning, which always appears forced and unnatural to sober minds; diverse and opposite to men of opposite parties and lively imaginations; and only excites admiration by being surprising and unexpected.

We have abundance of plain scriptures from which every doctrine may be proved and elucidated. The types of the Old Testament, and the parables of the New corroborate the proof, and illustrate the explanation. Though even in these sobriety and sound judgment should check the sallies of fancy; that the similitude may rather appear striking in the grand outlines, than strained for the sake of minute resemblance. But, when the grand design of scripture is practical or cautionary; to slip over the obvious meaning, and im-

pose another, is not interpreting but perverting scripture; not instructing but misleading the people. Could we find the whole gospel in the passage before us, we might ask, *Cui bono?* They who believed these doctrines before need not this evidence; and others will never be convinced by it.

Thus the parable of the good Samaritan is evidently intended to explain and enforce the great commandment of loving our neighbour as ourselves, by shewing, in a lively example, how every personal and party consideration is to be overlooked; and safety, ease, interest, and indulgence hazarded or renounced, to rescue a fellow creature, though a stranger or an enemy, in the hour of distress. Christ indeed, having in his life and death perfectly fulfilled this law, and far exceeded all that can possibly be required of any other person, because of his peculiar character, circumstances, and suretyship engagements, hath inexpressibly outdone the good Samaritan. But even this is accommodation; and the practical inference, "Go and do thou likewise," demands our peculiar attention. But now, if ingenuity and imagination are employed to bend every circumstance of this parable to the situation of fallen man, and the love of Christ, and this is given as the primary or the only meaning, while the practical instruction is kept back; the reader or hearer may be amused or disgusted, as he favours or dislikes the doctrines of grace; but, whatever edification he may receive, he has not that which our Lord principally intended by the parable.

As I am unacquainted both with the querist,

and his sentiments upon the scripture proposed; I hope he will do me the justice to admit that I have no reference to him in this paper; but only took occasion from the question, to communicate my sentiments on a subject of considerable importance; and to bear testimony against an evil, which appears of dangerous tendency. My idea, of the interpretation that had been given of this text, was not conjecturally drawn from any thing in the query; but from what I have seen and heard advanced upon it. I can assure the reader, not only that I most firmly believe the doctrines known by most readers of the "Theological Miscellany," under the title of the doctrines of grace, but also that real regard to these doctrines inspires my zeal against such things as deform their beauty, or weaken their evidence.

ENNOMOS CHRISTO.[1]

3.

MARCH, 1787.

ON SPECULATIVE AND SPIRITUAL KNOWLEDGE.

THE questions which Fervidus proposes, concerning the law of God, tend to ascertain the precise distinction between the highest attainments of nature with its utmost advantages, and the least measure of true grace under every disadvantage. The difficulty of giving an exact, perspicuous, and satisfactory solution is therefore equal to the

[1] "Under the law to Christ." 1 Cor. ix. 21.—J. S.

importance of the subject. Not so much from the nature of the subject itself, as from the state of mind peculiar to him, for whom the solution seems chiefly wanted; namely, the feeble believer. For, as has been observed in a former paper, the object to be discerned and distinguished is so minute; the discerning faculty so dim and unaccustomed to its office; and the counterfeits so plausible; that it is hardly possible to render the distinction so plain, and *marked*, as to give the desired satisfaction. Indeed it seems to be the Lord's purpose, that the reality of grace should ordinarily be ascertained only by increase; and, as he requires us to "press forward," and "to give "diligence to make our calling and election "sure;" so he seldom allows the comfortable privilege of assurance to be attained or enjoyed in any other way.

The *scriptural* discussion, however, of such subjects cannot fail of being useful in various ways; especially by cautioning persons under serious impressions against being imposed on by Satan with a counterfeit conversion, and a destructive confidence; and by forming the judgment, encouraging the diligence, and awakening the vigilance of true converts, in their first setting out; as well as by obviating prejudices, and removing stumbling-blocks. Should I therefore fail of giving full satisfaction to Fervidus, I hope some good may arise from the following observations on a subject which has for many years exceedingly occupied my thoughts, and engaged my most serious attention.

There are three distinct questions proposed by Fervidus.

I. 'May not an unregenerate man know a great deal *speculatively* about the spirituality of the law of God?' The word *speculatively* is carefully to be adverted to; for both in the scriptures, and in the writings of many eminent divines on this subject, many things are spoken of the incapacity of the *natural* man to know spiritual things, which ought indisputably to be interpreted of a *spiritual* knowledge of them; but which are often explained of *speculative* knowledge, to the unspeakable prejudice of the cause of God. This premised, I observe, that an unregenerate man is capable of knowing *speculatively*, or *scientifically* any subject in divinity, in proportion to his capacity, opportunity or application; as well as in other sciences. Let a man of great abilities be induced by a prospect of reputation or worldly advantages, or by a fatal mistake of the "form of knowledge" for a saving religion, to turn his studies into this channel; and, with every advantage afforded, let him closely apply himself, and he will arrive at great eminence in theology as a science, as well upon the Calvinistical, or orthodox scheme, as on any other. Consequently he will be able to state more exactly, to distinguish more accurately, and to dispute more acutely about any given subject, where *speculation*, not *experience*, is concerned, than most of the real children of God; who are destitute of such abilities, and have not time or opportunity for such information, or application.

According to St. Paul, if a man have the know-

ledge of all mysteries, and the gifts of prophecy and miracle, and have not love, he is " nothing." And Christ declares that many of those, who have actually prophesied and cast out devils in his name, will be ordered to depart from him as " workers of " iniquity," whom he " *never* knew." And, in fact, every age has produced persons, whose knowledge and gifts have not only rivalled, but eclipsed, those of the most illustrious servants of God; and even imposed upon them: whose detected wickedness, and awful catastrophes, have shewn whose children they were. Thus Ahithophel imposed on David; Judas on the apostles; and Demas on St. Paul. And the false teachers at Corinth, and other places; so dazzled the minds of the primitive Christians, that they even undermined the authority of the apostles themselves, and alienated the minds of the people from them; which they never could have done, without much *real*, as well as much pretended knowledge. Nay, it is undeniable, however mysterious, that, besides that knowledge attainable by ordinary means, the Spirit of God has often communicated supernatural knowledge, and other gifts to unregenerate men; and how far he may do so still, it is not for us to determine. But, without taking this into the account, it will, I suppose, be allowed that Satan possesses as large a share of doctrinal knowledge as any believer upon earth; and could, if permitted and inclined, discourse as eloquently and acutely on religious subjects.

There is evidently mentioned in scripture a twofold knowledge. The one is spoken of in degrading language: " Knowledge puffeth up:" the

latter in the highest terms: "This is life eternal, "to know thee the only true God, and Jesus "Christ whom thou hast sent." The former is attainable, in any degree, by a natural man; the latter in the least degree, is the effect of regeneration, and inseparably connected with eternal life. Suffice it now to say, that the difference is not so much in the things known, as in the manner of knowing them, and in the effects produced by our knowledge.

An unregenerate man may understand speculatively the strictness and extent of the law of God, as requiring perfect love, and taking cognizance of the thoughts and intents of the heart. By arguments, which he cannot answer or evade, he may be constrained to allow the reasonableness and equity of the precept, and the justice of its awful sanction: as this confession was extorted from Pharaoh, "The Lord is righteous, and I and "my people are wicked." Whether this be properly what is meant by the word *spirituality*, I will not positively decide: but this is enough for my present purpose: and leads me to another question.

II. 'May not an unregenerate man be led to strive against sins of the heart, in consequence of this knowledge?'

When a man seriously apprehends that he must either part with his sins, or endure everlasting misery for them; as long as this conviction continues, the fear of such a punishment, joined to some hope of escaping it, and of obtaining eternal happiness, must influence him both to abstain

from the sin he loves, and to practise the duty he hates. And, if he understands that delighting his fancy with speculative indulgence may provoke God to cast him into hell, he will for a time put a force upon himself, and strive to repress sinful desires, and to abstain from even ideal pleasure. If he also has a *notional acquaintance* with those dispositions and affections which the law of God forbids or requires; he will, under the present impression, disallow the one, and endeavour to excite the other. But this state of mind is too unnatural to be durable. The whole current of his inclinations vehemently sets one way; the whole vigour of his exertions is pressing the other way: and Horace said truly, and doubtless experimentally, *Naturam expellas furcâ, tamen usque recurret.* 'Though you would thrust nature out of doors 'with a fork, she will nevertheless recoil upon you.' Unless a *new nature* be communicated a man must at length grow weary of such a forced, painful, and unsuccessful exertion; and will seek and find relief from some or other of the numerous *recipes*, which every where offer themselves, for the quieting of awakened consciences. Thus some relapse into their former careless course, and rush into still greater excess of riot; stunning reflection by dissipation and indulgence. Others find relief from their fears in the hurry of business, the prospects of wealth, or the pursuits of ambition. Numbers in false religion, "a form of godliness," or a "form of knowledge;" and they find the very ordinances, or truths of God, when abused by man's depravity, an anodyne for a disquieted

conscience. Hence the superstitious, pharisaical, antinomian, and enthusiastical corruptions of the gospel, which in all ages have prevailed. Men under awakenings, but never "new created in "Christ Jesus unto good works," having found in these abuses ease from the torment of an accusing conscience, recommend the remedy to others, with a *probatum est*; and, having mistaken this relief "for the peace of God, which passeth all un- "derstanding," they would persuade others, that this is the only true evangelical comfort: because they know no other. Thus the enemy sows his tares; and "evil men, and seducers wax worse "and worse, deceiving and being deceived." Here a wide field opens before us, but we may not expatiate in it: it suffices for our present purpose to observe, that the numerous generation of those "who are pure in their own eyes, and yet are not "washed from their filthiness," consists mainly of such persons; who, after some superficial alarms of conscience, have sought, and found, and rested in a false peace; either in external religion without making Christ their whole confidence; or in professed faith in Christ alone without "sancti- "fication of the Spirit unto obedience:" either neglecting or abusing the blessed gospel.

III. Proceed we then finally to inquire, 'Wherein the precise difference lies, between the views which such persons have of the law of God, with their effects, and those of the most ignorant regenerate person.'

This difference, both in their views and in the

effects of those views, arises wholly from that new nature before mentioned, and consists, in great measure, in the manner wherein the things are known.

The unregenerate man has nothing but those fears of future punishment, and hopes of future reward which are both ignorant and unstable, (resulting only from notion, not from a realizing faith,) to oppose to all his vehement inclinations, and to vigorous hopes and fears of a worldly nature. Like a slave therefore, when the bribe and the whip are out of sight, he renounces the master, and leaves the employment that he hates; and spends his time more agreeably to his inclinations. When therefore he succeeds in laying his conscience asleep, his diligence is done with; and there wants only a suitable occasion, and temptation, to induce him "to return like a dog to his vomit, "and like a sow that is washed to her wallowing "in the mire."

The regenerate man is influenced by hopes and fears, both such as are common to him with others under serious impressions, only more stable and operative, and such as are of a nobler and more sanctifying nature. For certainly, if any seem to refine religion to such a degree of disinterestedness, as to discard all personal regard to happiness, they strain the bow till it breaks: neither the nature of a rational creature, nor the nature of religion, nor the nature of happiness can bear such refinement. To seek all our happiness from the favour and love of God; and to give up all personal regards of a *temporal* nature, when the will and glory of God, and the benefit of man require it; is all that the law commands; all that ever prophet or apostle

attained unto; nay, with reverence be it spoken, all that Jesus Christ exemplified. But besides these hopes and fears, in all their variety or energy, the regenerate man has a capacity of another sort, totally different in kind, from all that any other man ever possessed. He is made "partaker of a divine nature;" and being created, in "knowledge," "righteousness, and true holiness "after the image of God," he sees, judges, chooses, desires, delights, according to God. 'By this 'new nature he is enabled to discern, and be *de-* '*lighted* with, the holy excellency and *beauty* 'which is in divine things:' "finding them sweeter "than honey and the honey-comb, he desires them "more than wine," "remembers them more than "wine:" and so relishes them, that proportionably he loses his relish for other things. They are as delightful harmony to his ears; and fragrant "as "ointment poured forth:" and the pleasure they excite in the soul is represented by those several kinds of pleasing sensations of which the body is capable. All these things imply a love of, desire after, and delight in divine things, for the sake of that excellency now pereeived in them, and that relish experienced of them; which does not supersede, but comes in aid of those other principles, and renders them habitually, and permanently superior to, and victorious over, all remaining opposite inclinations; and over the pressure of all worldly hopes and fears, even in the time of the most vehement temptations. I do not mean independently so; for both natural and spiritual life depend upon, and are invigorated by him who first gave them.

The person of the Saviour, and the brightness of the Father's glory seen in his face, is the *primary* object of love, admiration, desire, and delight, to this spiritual capacity, imparted in regeneration; but it is not the *only* object. There is a glory, and beauty, and excellency suited to it in all divine things; and particularly in the divine law.

We may now then, I think, ascertain the precise difference. A speculative knowledge, a cold and forced approbation, and an unwilling, constrained obedience, are all that the unregenerate man can attain to; and he inwardly disrelishes the whole, and would wish, if he durst, the precept less strict. But the regenerate person, even in the lowest class, cordially approves the law of God, as far as known; has some real love to it, and longs after conformity to it, as a most desirable, excellent, and blessed thing. The one, I say, inwardly would have the law changed in compliance to his inclinations; and the other his inclinations changed into conformity to the law. The difference between the new-born babe and the mature Christian, and the variations to which the best are liable, must be allowed for; but, according to the measure of grace in exercise, the regenerate soul will see beauty, taste sweetness, and hear divine harmony in every precept: and the native language of his heart will be, "Oh how I "love thy law!" "Oh that my ways were "directed to keep thy statutes!" "I delight in "the law of God after the inward man."

The effects of these views will be such as follow. A heart-felt sorrow upon remembrance of former

violations of duty, even though they be supposed to be forgiven: shame and self-loathing on considering the opposition which has subsisted, and does still subsist in so great degree, between this perfect rule, and his conduct, character, and disposition. Hence proceeds "a broken and contrite heart;" which of all things the hypocrite fails most in counterfeiting; though nothing is more essential to, and distinguishing of, a true believer: a cordial approbation of the honour done to the divine law in the obedience and death of the incarnate Son of God; with a sincere application to him, and an undivided dependence upon him, as "the end of the law for righteousness "unto every one that believeth." This will, in this case, be at the same time accompanied with a tenderness of conscience, renewed grief and shame upon every renewed transgression, and a dissatisfaction with every present attainment in holiness; because it is so far beneath the admired and beloved standard. In this person's mind the ideas of perfect holiness and perfect felicity will be habitually associated; sin will be groaned under as the greatest burden, and dreaded and prayed against as the greatest evil; chastenings will be welcomed (upon reflection,) when they restrain from sin, or conduce to holiness; and, however the man values and longs for comfort, yet he especially "hungers and thirsts after righteous-"ness." The law is not only treasured in his head, but "written in his heart;" and the correspondent dispositions there created, will produce repentance, faith, and holiness, of a nature totally distinct from, and in their smallest degree vastly

superior to, the most splendid attainments of hypocrites.

N. B. I would recommend the character and conversation of Talkative, and Faithful's discourse with him, in "The Pilgrim's Progress," to the reader's careful perusal, as full to the purpose.

ENNOMOS CHRISTO.[1]

[1] Another paper of Mr. Scott's, on the uses of the Moral Law in subserviency to the Gospel, appeared in the Theological Miscellany for January and February, 1785: but as the author, when he collected his own works in five volumes, considered it as superseded by his Essay on the same subject, (Essay xv. in vol. II. of this edition,) it is not inserted here.—J. S.

III.

FROM THE

CHRISTIAN'S POCKET BOOK,

FOR THE YEAR 1794.

REFLECTIONS ON THE ENTRANCE OF THE NEW YEAR.

WHAT multitudes of the human species have been removed from this mutable preparatory scene, into an eternal and unchangeable state, within the space of this last year! whilst we are spared a little longer; but how little longer, who can tell?—What is now the result of all the sanguine expectations, the eager pursuits, the anxious cares, the turbulent joys, the excessive sorrows, or the fierce contests of those millions, who in this short space have finished their earthly career? What are they the better for all their worldly enjoyments, successes, or distinctions? What the worse for their losses, disappointments, afflictions, or degradations; even though they were from a throne to a dungeon or a scaffold? Their wealth, or poverty; their honour or infamy; their pleasure or pain are alike left behind, to be shared amongst

their survivors: and they have taken nothing along with them, except the guilt of their unrepented crimes and abused talents; or, on the other hand, the privileges secured to them as believers, and the "work of faith, and labour of "love, and patience of hope in the Lord Jesus," to determine the measure of their gracious recompense. "Surely man walketh in a vain shew! he "disquieteth himself in vain: he heapeth up "riches, and cannot tell who shall gather them." "The end of all things," which to us "is at hand," is to them arrived: their probation is finished, their state is fixed, and their opportunity of seeking salvation, or of glorifying God on earth, is now for ever gone!

But, had we been removed during the last year, how should we have fared; where should we now have been? Were we ready for the summons? Would it have found us "in Christ," by a living faith, and the supply of his new-creating Spirit? Were we engaged in the exercise of repentance, and in keeping a conscience void of offence towards God and man? Were our loins girded and our lights burning? Had we oil in our vessels, as well as the lamp in our hands? grace in our hearts, approving itself to an all seeing God; as well as a credible profession, recommending us to the notice of his servants, who can only judge of the outward conduct? And, even if this were our case, did we not too much yield to slumbering and negligence, instead of being sober, and watching unto prayer. In a word, would death have surprised us, off our guard, lukewarm in spiritual things, eager and anxious about the

world, indulging ourselves inexpediently, out of our place, neglecting our work, or quarrelling with our fellow servants? or would it have come as a welcome messenger of peace from our gracious Redeemer to his willing, waiting, and faithful servants?

These inquiries may tend to humiliation and gratitude. None of us have spent the last year so well, but that the exact review of it may excite our shame and remorse; whilst we reflect how little we have done to glorify God, and to serve our generation, and how poorly we have done even that little! How cold our affections, and how formal our devotions have been! How much our time has been lavishly wasted, and our talents unimproved! And how many our omissions and transgressions have been, even if we have been preserved from more manifest backslidings, and from dishonouring the gospel! A particular self-examination in these respects, with humble confession, and application of the atoning blood to our consciences, may very properly introduce the new year: and we may reasonably hope that it will be a happy one to us, if we thus take care not to carry any of our preceding sins into it, to mar our comforts or blast our expectations.

It is also both good and pleasant to be thankful: and this happy frame of mind may be promoted by reviewing the *mercies* of the past year. The preservation of our life and health; exemption from torturing pain, or violent sickness; merciful recoveries and deliverances; the supply of our wants; the continuance of our relative comforts, and our civil and religious privileges; exemption

from the tremendous evils of war, and other dire calamities; and a variety of mercies, personal, domestic, and public, are obvious causes for grateful praise.—But some readers of these reflections may be reminded to bless the Lord for converting grace, vouchsafed them within the course of the past year; and may say, 'On the first day of last 'January, I was dead in sin, and, had I then been 'taken out of this world, I must have perished; 'but now, through the rich mercy and grace of 'God, I have passed from death unto life, and en-'joy the scriptural hope of eternal felicity!'—Others may be called on to bless God for granting their desires, in the conversion of their children, relatives, or beloved friends: others for recovery from grievous backsliding, or for being rescued from sore temptations and deep discouragements. Every Christian has cause to praise the Lord, if he hath been preserved from drawing back, turning aside to vain jangling, imbibing dangerous heresies, or disgracing the gospel; the doubting may be thankful for being indulged with longer time, to give diligence to make his calling and election sure; the established for more opportunity of glorifying God on earth; and even the unconverted should recollect "that it is of the Lord's "mercies he is not consumed;" and that, instead of being in the land of hope, prayer, and forgiveness, he hath not been consigned by that God, whom he daily provokes, to the region of misery, darkness, and despair.

We may also profitably review our *trials*, our conduct under them, and the effect of them upon our minds: for they are sent to humble and soften

us; to wean us from self and the world; to endear to us the Saviour, and the hope of heaven; and to teach us compassion and submission.—To pause, therefore, and reflect on such returning seasons, how far they have answered these purposes, may be a happy means of exciting our prayers for grace, to enable us thus to profit by corrections; and of teaching us hereafter "to hear "the rod, and who hath appointed it." Thus our losses may prove our richest gains, our sorrows the source of joy, and the very experience of our weakness and folly, the means of rendering us wise and strong in the Lord Jesus Christ.

If, upon the review, we find that the Lord hath employed us in any useful service, and that we have sown that good seed, which by his blessing may produce good to others: we should render him all the glory, seek forgiveness of all the evil combined with it, and intreat his blessing on all our labours and attempts, as well as an answer to all our former prayers: and then close the year by beseeching the Lord "to teach us so to number "our days, that we may apply our hearts unto "wisdom."

The commencement of the year may remind us, that we have travelled another stage of our journey through time towards eternity: or rather that eternity has made another march towards us. We should seriously consider, that the age of man is but threescore years and ten; and then calculate what proportion of that term has already elapsed; and how much of the great work of life yet remains to be done. The brevity of our remaining span, even supposing we should reach the limits of

human life; the probability that it will be much shorter: and the possibility, that we may be just on the verge of eternity, are subjects of meditation peculiarly suited to this occasion.—Thus we should enter on a new year, with a realizing apprehension that we may not live to see its conclusion; and fervently praying for grace, to enable us to attend on the great concerns of our souls, and the duties of our station, as if we were sure this would be the case. And, if we look over the circle of our acquaintance, recollecting who have been removed during the last year, we shall probably find that several persons, younger and more healthful than we, are gone: and this may convince us, that it is not unlikely that others, next new year's day, will be making the same reflections on us, as we are now making on those who have gone before us.

These meditations may serve to abate our eagerness and anxiety about temporal things; to reconcile us to our crosses and burdens; to excite our diligence, in "labouring for the meat which endureth unto everlasting life, in seeking first the "kingdom of God and his righteousness," and in "making our calling and election sure." They may quicken us in renewing our acceptance of Christ, as "our wisdom, righteousness, sanctification and redemption;" and in attending to the work of our place, in the family, the community, and the church of God: they may lead us to be sober and vigilant; to continue in prayer; to attend constantly on all divine ordinances: to study to be quiet, and mind our own business, leaving worldly men to settle their disputes among themselves,; and finally, to regard the counsel of Solo-

mon, " Whatsoever thy hand findeth to do, do it " with thy might; for there is no work, nor device, " nor knowledge, nor wisdom, in the grave, " whither thou goest." Then, should we live through the year, we may hope to review it with gratitude and comfort; and, should we be removed before the close of it, " as Christ hath been " our life," so " death will be our gain."—Let us then begin the year, by setting up an Ebenezer to the Lord, who hath helped us hitherto; thanking him for the past, submitting to his will and wisdom, as to the present; and entrusting all we have and are to his gracious care and keeping, in respect of the whole of our future existence.

AN ESSAY

ON THE USE AND ABUSE OF SELECTIONS OF SCRIPTURE, PLACED IN ORDER FOR EVERY DAY.

It has for some time been the custom with Christians of different denominations, to make use of books, containing detached texts of scripture, appointed for each day in the year; sometimes accompanied with short reflections, or a verse from a hymn, &c. But it may reasonably be inquired, how far this practice is conducive to the advancement of genuine piety; and how far the abuse of it may be of bad tendency? And also, by what means it may be rendered useful? and how the danger to be apprehended from it may be prevented?

There is some ground, as it appears to me, for

making such inquiries; and a proper answer to them might be of considerable advantage: but a few hints must suffice on the present occasion. Such *arrangements* of texts, if they were carefully, judiciously, and impartially made, and attended with suitable notes and reflections, might probably be rendered extensively useful. For thus the several portions of scripture, which relate to any subject in theology, might be presented at once, or in regular succession, to the reader's consideration: and the various parts of the great system of revelation might be viewed in order, and an advantageous estimate made of their mutual connexion, dependence, harmony, subserviency, and proportion. In this manner, the discoveries of those, who have much leisure for, and have bestowed much pains in, such investigations, might be communicated in the simplest manner to such as have little time for these studies; or who want to have the food, as it were, of their minds ready prepared for them; and yet are not disposed to put human teaching in the place of the divine testimony, or to call any man master upon earth.

Moreover the attention of the serious student in divinity would thus be gradually and regularly led on, from one topic to another, through all the several parts of revelation; and be kept from dwelling almost wholly on a few particulars, to the exclusion or neglect of other subjects of equal authority and importance: whilst many things, from which numbers turn away in a kind of despair of being able to understand them, might with great brevity be rendered extremely clear to the most unlearned, as well as convincing to the most pre-

judiced, by a process of argument to which scarcely any person could venture to object.

This is however far more than can be expected from an arrangement of very short sentences, in such a publication as the present: but probably something of that kind on a larger scale will shortly be proposed to the public; especially with respect to the prophecies, and their accomplishments, and some of the most interesting subjects, about which mistakes are both common and fatal. In the mean time, it may suffice to observe in general, that the proper use of such texts for every day seems to be this—to furnish the mind with a subject for pious meditation and ejaculatory prayer in the intervals of business and conversation; and whilst men are journeying alone; or when the work of their hands is mechanical, and does not require the immediate attention of their minds. If no precise subject be present to their thoughts on such occasions, the time may probably elapse before any be determined on; or vain imaginations may intrude, and prevent all profitable reflections: on which account many have found it useful to have some important subject in readiness for these opportunities.

But it must also be allowed, that the practice is liable to many grievous abuses. Some persons read a detached text, with the reflections upon it, from books of this kind, instead of a portion of the holy scriptures before family worship: by which their children and servants are put off with abstracts and scraps of God's word, instead of being brought acquainted with the general tenor of it in regular order, and as explained by the context. It may be suspected, that the same practice prevails

even in the closets of many: by which the duty of searching the scriptures for heavenly wisdom, as the miner, or the miser, seeks for hid treasure, is greatly neglected. And the use of them in the social meetings of Christians has a tendency to prevent mutual improvement, by confining the mind to things that are already known. In many cases it is obvious that the texts are selected from those passages that seem to favour the sentiments of a party; or from the promises almost exclusively, without much discrimination of character, or method and regularity of arrangement: and this has a natural tendency to buoy up false confidence, to encourage a party spirit, or to induce an indolent and superficial kind of religion.—These hints may serve as a caution to the reader against what might prevent his edification: which is the whole design of them.

The public will be the proper judge of what is attempted in this publication. Some labour has been employed in endeavouring to give an impartial statement of the scripture doctrine, concerning the great subjects specified, in such order and method as may assist the reader to understand the whole system. No text has been adduced in any sense or connexion, but that which appeared to be the true one, according to the context: though brevity frequently required the quotation of incomplete texts, yet great care has been taken not to leave out any words which might lead to the least misapprehension of the subject: and, whilst in a few places, a word in the translation has been altered, to render the sense more perspicuous, (as, "the *basis* of his throne," for "the *habitation* of "his throne;") none has been admitted, where

the propriety of the change was doubtful. Moreover, such subjects have been selected as seemed most comprehensive; and they are so arranged as to give a sort of compendium of Christianity, according to the compiler's view of it.

Some readers may perhaps regard the following hints, in respect to the profitable use of the arrangement. Perhaps a repeated perusal of the whole would not be a bad introduction to the further consideration of its several parts: as it would give a general view of it. Then, at the beginning of each month, it may be proper to look over the arrangement of texts for that month; and every morning to consider the context of the verse, whence the scripture for the day is taken, to enlarge the reader's view of its meaning, and importance. Afterwards, as leisure may permit, the thoughts may recur to it as a stated subject of meditation, with ejaculatory petitions to the Lord, who alone can teach us to profit by any means.—This need not interfere with the stated reading of the scripture, either in the closet or the family; (as a few minutes will suffice, which may often be redeemed from the time spent at breakfast, &c;) and this method, steadily pursued through the course of the year, would probably lead many persons into a more enlarged view of the nature and excellency of Christianity, than they had before. If in this, or any other way, this feeble attempt be made subservient to the good of one soul, or to the establishment, quickening, comfort, or fruitfulness of any disciple of the Lord Jesus, the end proposed by it will be completely answered.

SELECTION OF TEXTS, 1794.

I. THE PERFECTIONS OF GOD.

JAN. 1. Exod. iii. 14. I AM THAT I AM.
2. Isa. lvii. 15. The high and lofty One that inhabiteth eternity.
3. Gen. xvii. 1. I am the Almighty God, walk before me.
4. Luke xviii. 27. The things that are impossible with man are possible with God.
5. Rom. xi. 36. For of Him, and through Him, and to Him are all things.
6. Is. xl. 25. To whom will ye liken me, or shall I be equal, saith the Holy One?
7. Jam. i. 17. The Father of lights, with whom is no variableness, or shadow of turning.
8. 1 Tim. vi. 16. Whom no man hath seen, or can see.
9. 1 Tim. i. 17. The King, eternal, immortal, invisible, the only wise God.
10. Is. lxvi. 1. The heaven is my throne, and the earth is my footstool.
11. Ps. cxxxix. 17. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?
12. Jer. xxiii. 12. Do not I fill heaven and earth, saith the Lord?
13. Jer. xvii. 10. I the Lord search the heart; I try the reins.

JAN. 14. Acts xv. 18. Known unto God are all his works from the beginning of the world.

15. Isa. xl. 28. There is no searching of his understanding.

16. Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God!

17. Ps. cxiv. 3. His greatness is unsearchable.

18. Ps. cxlviii. 13. His name alone is excellent.

19. Ps. cxiv. 17. The Lord is righteous in all his ways, and holy in all his works.

20. Heb. x. 30. Vengeance *belongeth* unto me, I will recompense, saith the Lord.

21. Gen. xviii. 25. Shall not the Judge of all the earth do right?

22. Isa. vi. 3. Holy, holy, holy, is the Lord of Hosts.

23. Exod. xxxiv. 6. The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.

24. Ps. xxxvi. 7. How excellent is thy loving kindness, O God!

25. Ps. cxxxvi. 1. His mercy endureth for ever.

26. Ps. xxxvi. 5. Thy faithfulness reacheth unto the clouds.

27. Heb. vi. 18. It is impossible for God to lie.

28. Num. xxiii. 19. Hath he spoken, and shall he not make it good?

JAN. 29. Job xxxvii. 23. Touching the Almighty, we cannot find him out.

30. Job xxvi. 14. Lo, these are a part of his ways: but how little a portion is heard of him!

31. Luke xi. 14. Glory to God in the highest, and on earth peace, good will towards men.

II. THE WORKS, LAW, AND GOVERNMENT OF THE CREATOR.

FEB. 1. Ps. cxi. 2, 3. The works of the Lord are great and glorious.

2. Ps. cii. 25. Thou hast laid the foundations of the earth, and the heavens are the works of thy hands.

3. Job xxxviii. 7. And all the Sons of God shouted for joy.

4. Rev. iv. 11. For thy pleasure they are, and were created.

5. Acts xvii. 28. In Him we live, and move, and have our being.

6. Ps. civ. 29. Thou takest away their breath, they die, and return to their dust.

7. Ps. cxlviii. 8. Fire and hail, snow and vapour, stormy wind, fulfilling his word.

8. Nah. i. 5. The mountains quake at him, the hills melt, and the earth is burned.

9. Nah. i. 6. Who can stand before his indignation.

10. Matt. x. 29. One sparrow shall not fall to the ground without your Father.

FEB. 11. 2 Chron. xvi. 9. The eyes of the Lord run to and fro throughout all the earth, &c.

12. Ps. civ. 27. All wait on thee, that thou mayest give them meat in due season.

13. Ps. cxlvi. 9. The Lord preserveth the stranger; he relieveth the fatherless and widow.

14. Luke vi. 35. He is kind unto the unthankful and the evil.

15. Ps. xciii. 1. The Lord reigneth; he is clothed with majesty.

16. Matt. xxii. 37. Thou shalt love the Lord thy God, with all thy heart, &c.

17. Matt. xxii. 39. Thou shalt love thy neighbour as thyself.

18. Luke x. 36. Which was neighbour to him that fell among the thieves?

19. Rom. vii. 12. The commandment is holy, and just, and good.

20. Gal. iii. 12. He that doeth these things shall live in them.

21. Rom. iii. 20. By the law is the knowledge of sin.

22. Gal. iii. 10. Cursed is every one that continueth not in all things written, &c.

23. 2 Cor. iii. 7. The ministration of death —was glorious.

24. Ps. cxliii. 2. Enter not into judgment with thy servant, O Lord.

25. Ps. cxxx. 4. But there is forgiveness with Thee.

FEB. 26. Ps. xcvii. 2. Darkness is round about him; righteousness is the basis of his throne.

27. Isa. i. 24. I will ease me of mine adversaries, and avenge me of my enemies.

28. Matt. iii. 2. Repent ye, for the kingdom of heaven is at hand.

III. MAN'S OBLIGATIONS AND ACCOUNTABLENESS TO GOD.

MARCH 1. Acts xvii. 29. We are the offspring of God.

2. Gen. iv. 1. In the day that God created man, in the likeness of God made he him.

3. Ps. viii. 6. Thou madest him to have dominion over the work of thine hands.

4. Ps. cxv. 6. The earth hath he given to the children of men.

5. Acts xiv. 17. He gave us rain and fruitful seasons, filling our hearts with food and gladness.

6. Dan. v. 23. The God, in whose hand thy breath is, and whose are all thy ways.

7. Ps. lxv. 9. Which holdeth our soul in life, and suffereth not our feet to be moved.

8. Ps. iv. 8. Thou, Lord, only makest me dwell in safety.

MARCH 9. Deut. ix. 18. It is He that giveth thee power to get wealth.

10. Dan. ii. 21. He giveth wisdom to the wise, and knowledge to them that know understanding.

11. Dan. iv. 32. The Most High ruleth in the kingdom of men, and giveth it to whom he will.

12. 1 Cor. iv. 7. What hast thou that thou didst not receive?

13. Ps. ciii. 2. Bless the Lord, O my soul, and forget not all his benefits.

14. Ps. cxvi. 12. What shall I render to the Lord for all his benefits.

15. Deut. xi. 22. Love the Lord; walk in his ways, and cleave unto him.

16. Col. iii. 15. And be ye thankful.

17. Deut. x. 20. Thou shalt fear the Lord thy God;—Him shalt thou serve.

18. Rom. i. 20, 21. They are without excuse;—because they glorify him not as God.

19. 1 Cor. x. 31. Whatsoever ye do, do all to the glory of God.

20. Prov. v. 21. The ways of man are before the eyes of the Lord.

21. Heb. iv. 13. All things are open unto him with whom we have to do.

22. Ps. l. 21. I will reprove thee, and set them in order before thine eyes.

23. Ps. li. 6. Thou desirest truth in the inward parts.

24. Rom. ii. 11. There is no respect of persons with God.

MARCH 25. Rom. xiv. 12. Every one shall give an account of himself to God.

26. Luke xii. 48. Unto whom much is given, of him shall much be required.

27. Luke xvi. 2. Give an account of thy stewardship, for thou mayest be no longer steward.

28. Matt. xxv. 30. Cast ye the unprofitable servant into outer darkness.

29. Matt. xxv. 21. Well done, thou good and faithful servant, enter into the joy of thy Lord.

30. 1 Chron. xxix. 14. All things come of thee, and of thine own have we given thee.

31. Deut. xi. 26. Behold I set before you this day a blessing and a curse.

IV. MAN'S PRESENT SITUATION AS A SINNER.

APRIL 1. Gen. iii. 19. Dust thou art, and to dust shalt thou return.

2. Gen. iii. 17. Cursed is the ground for thy sake; in sorrow shalt thou eat of it all thy days.

3. Gen. iii. 16. To the woman God said, in sorrow shalt thou bring forth children.

4. Gen. v. 3. Adam begat a son in his own likeness.

5. Rom. v. 19. By one man's disobedience many were made sinners.

6. Gen. viii. 21. The imagination of man's heart is evil from his youth.

APRIL 7. Eph. ii. 3. We were by nature children of wrath even as others.

8. Eph. ii. 1. Who were dead in trespasses and sins.

9. Eccles. ix. 3. Madness is in men's heart, whilst they live; and after they go to the dead.

10. Eccles. i. 14. Behold all is vanity, and vexation of spirit.

11. Eccles. ii. 22. What hath man of all his labour, and vexation of his heart.

12. Ps. lxxxix. 47. Wherefore hast thou made all men in vain?

13. Gen. vi. 7. It repenteth me that I have made man.

14. Ps. xc. 7. We are consumed by thine anger; and by thy wrath are we troubled.

15. Dan. ix. 14, 15. The Lord is righteous; —we have done wickedly.

16. Ps. xc. 10. The days of our years are threescore years and ten.

17. Prov. xxvii. 1. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

18. Jam. iv. 14. What is your life? It is even a vapour—that vanisheth away.

19. Heb. ix. 27. It is appointed to men once to die, and after this the judgment.

20. Ps. cxxx. 3. If thou, Lord, shouldst mark iniquity, O Lord, who shall stand.

APRIL 21. Rom. iii. 19. All the world shall become guilty before God.

22. Dan. ix. 9. To the Lord our God belong mercies and forgivenesses.

23. 2 Cor. vi. 2. Behold now is the accepted time, behold now the day of salvation.

24. Is. lv. 6. Seek ye the Lord while he may be found; call ye upon him while he is near.

25. 2 Pet. iii. 15. Account that the long-suffering of our Lord is salvation.

26. Heb. iii. 15. To day, if ye will hear his voice, harden not your hearts.

27. Rom. ii. 4. Despisest thou the riches of his goodness and forbearance?

28. Luke xii. 20. Thou fool, this night shall thy soul be required of thee.

29. Luke xvi. 22, 23. The rich man died and was buried, and in hell he lift up his eyes.

30. Luke xvi. 29. That he may testify unto them, lest they also come into this place of torment.

V. THE MYSTERIES OF THE GODHEAD.

MAY 1. Is. xliv. 6. I am the First, and I am the Last; and besides me there is no God.

2. Is. xliv. 24. I am Jehovah, that stretcheth out the heavens by Myself.

3. Is. xliii 11. I am Jehovah, and beside me there is no Saviour.

MAY 4. Is. xl. 10, 11. Behold Jehovah will come; He shall feed his flock like a shepherd.

5. Is. liv. 5. Thy Maker is thine husband; Jehovah of Hosts is his name.

6. 1 Tim. iii. 16. Great is the mystery of godliness, God was manifest in the flesh.

7. Rev. ii. 8. The First and the Last, which was dead and is alive.

8. Heb. i. 8. To the Son he saith, Thy throne, O God, is for ever and ever.

9. Heb. i. 2. By whom also he made the worlds.

10. Col. i. 16—18. All things were created by him, and for him—the first born from the dead.

11. 1 Cor. xv. 47. The second man is the Lord from heaven.

12. John viii. 58. Before Abraham was, I AM.

13. John x. 30. I and my Father are One.

14. John xiv. 7. If ye had known me, ye should have known my Father also.

15. John xiv. 9. He, that hath seen me, hath seen the Father.

16. John v. 23. He, that honoureth not the Son, honoureth not the Father.

17. John x. 11. I am the Good Shepherd.

18. Rev. xxi. 9. I will shew thee the Bride, the Lamb's wife.

19. Acts xx. 28. The church of God, which he hath purchased with his own blood.

20. John xvi. 13, 14. He, the Spirit of truth —shall glorify me.

MAY 21. John xv. 26. The Comforter, whom I will send unto you from the Father.
22. John xvi. 13. Whatsoever he shall hear, that shall he speak.
23. 1 Cor. iii. 16. Ye are the temple of God, and the Spirit of God dwelleth in you.
24. 1 Cor. xii. 11. The Spirit divideth to every man severally as he will.
25. 1 Cor. ii. 10. The Spirit searcheth all things, yea the deep things of God.
26. Acts v. 3, 4. To lie to the Holy Ghost—thou hast lied unto God.
27. Matt. xxviii. 19. The name of the Father, and of the Son, and of the Holy Ghost.
28. 1 John v. 7. And these Three are One.
29. Rev. xxii. 1. A pure river of water of life, proceeding out of the throne of God, and of the Lamb.
30. John vii. 39. But this spake he of the Spirit.
31. Eph. ii. 18. Through Christ we have access, by one Spirit, unto the Father.

VI. REDEMPTION BY CHRIST.

JUNE 1. Is. xlv. 21. A just God, and a Saviour, there is none else beside me.
2. Matt. i. 23. Emmanuel—God with us.
3. 2 Cor. v. 19. God was in Christ reconciling the world unto himself.

JUNE 4. 1 John iv. 10. Herein is love, that God sent his son to be the propitiation for our sins.

5. Dan. ix. 24. To make an end of sin, and to make reconciliation for iniquity.

6. Is. liii. 6. The Lord hath laid on him the iniquity of us all.

7. Gal. iii. 13. Christ hath redeemed us from the curse, being made a curse for us.

8. 1 Pet. iii. 18. Christ suffered for sins, the just for the unjust.

9. Col. i. 14. In whom we have redemption through his blood.

10. Matt. xxvi. 28. My blood of the new testament, shed for many, for the remission of sins.

11. Heb. ix. 22. Without shedding of blood is no remission.

12. Heb. x. 4. It is not possible that the blood of bulls, and goats, should take away sin.

13. Heb. x. 14. By one offering he hath perfected for ever them that are sanctified.

14. Gal. ii. 21. If righteousness come by the law, Christ is dead in vain.

15. 1 Cor. xv. 17. If Christ be not raised,—ye are yet in your sins.

16. 1 Cor. xv. 20. But now is Christ risen from the dead.

17. 1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God.

JUNE 18. Heb. ix. 12. He entered—into the holy place, having obtained eternal redemption for us.

19. 1 John ii. 1. We have an Advocate with the Father, Jesus Christ the righteous.

20. Heb. vii. 22. Jesus—made a surety of a better testament.

21. Heb. vii. 26. Such a High Priest became us, who is holy, harmless, undefiled, &c.

22. Heb. iv. 15. Who can be touched with the feeling of our infirmities.

23. Zech. vi. 13. He shall be a Priest upon his Throne.

24. 1 Pet. iii. 22. Angels, and authorities, and powers being made subject to him.

25. Eph. i. 22. And gave him to be the Head over all things to the church.

26. Col. ii. 3. In whom are hid all the treasures of wisdom, and knowledge.

27. John iii. 34. God giveth not the Spirit by measure unto him.

28. John i. 16. Of his fulness have all we received; and grace for grace.

29. Heb. vii. 25. He is able also to save them to the uttermost that come unto God by him.

30. John i. 29. Behold the Lamb of God, which taketh away the sin of the world.

VII. JUSTIFICATION.

JULY 1. Ps. cxliii. 2. In thy sight shall no man living be justified.

2. Gal. ii. 16. By the works of the law shall no flesh be justified.

3. Rom iv. 15. The law worketh wrath: for, where no law is, there is no transgression.

4. Rom. iv. 16. Therefore it is of faith, that it might be by grace.

5. Rom. xi. 6. And, if by grace, then is it no more of works.

6. Tit. iii. 7. That, being justified by his grace, we should be made heirs of eternal life.

7. 2 Cor. v. 21. That we might be made the righteousness of God in him.

8. Ps. xxxii. 2. Blessed is the man to whom the Lord imputeth not iniquity.

9. Rom. iv. 6. Unto whom God imputeth righteousness without works.

10. Phil. iii. 9. Having the righteousness which is of God by faith.

11. Rom. iii. 22. Which is by faith of Jesus Christ unto all, and upon all, them that believe.

12. 1 Cor. i. 30. In Christ, who of God is made unto us righteousness, &c.

13. Is. xlv. 24. In Jehovah have I righteousness and strength.

14. Is. xlv. 25. In Jehovah shall all the seed of Israel be justified, and shall glory.

15. Jer. xxiii. 6. This is his Name, JEHOVAH OUR RIGHTEOUSNESS.

JULY 16. John iii. 36. He that believeth on the Son hath everlasting life.

17. John iii. 18. He that believeth not is condemned already.

18. Acts iv. 12. Neither is there salvation in any other.

19. Gal. v. 6. Nothing availeth in Christ, but faith which *worketh by love*.

20. Jam. ii. 20. Wilt thou know, O vain man, that faith without works is dead.

21. Jam. ii. 14. What doth it profit though a man *say* he hath faith, and hath not works?

22. Jam. ii. 21. Abraham was justified by works, when he offered Isaac.

23. Jam. ii. 23. Abraham believed God, and it was imputed unto him for righteousness.

24. Jam. ii. 22. Seest thou how faith wrought with his works?

25. 2 Pet. i. 1, 2. To them that have obtained like precious faith, grace, &c.

26. Rom. viii. 1. There is therefore now no condemnation to them which are *in Christ*.

27. 2 Cor. v. 17. If any man be *in Christ*, he is a new creature.

28. Heb. xi. 8—17. By faith Abraham obeyed —and offered Isaac.

29. 1 John v. 4. This is the victory that overcometh the world, even our faith.

30. Acts xv. 9. Purifying their hearts by faith.

31. Rom. iii. 31. Do we then make void the law through faith? God forbid.

VIII. REGENERATION, &c.

Aug. 1. John iii. 6. That which is born of the flesh is flesh.

2. Rom. viii. 8. They that are in the flesh cannot please God.

3. Rom. viii. 7. Because the carnal mind is enmity against God, not subject to his law.

4. Rom. ix. 22. Vessels of wrath, fitted to destruction.

5. Rom. ix. 23. The vessels of mercy, which He had afore prepared unto glory.

6. John iii. 7. Marvel not that I said, Ye must be born again.

7. John i. 13. Not of blood, nor of the will of the flesh, nor of man, but of God.

8. John iii. 5. Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God.

9. Matt. xii. 33. Make the tree good, and his fruit good.

10. Matt. xxiii. 26. Cleanse first that which is within, that the outside may be clean also.

11. Gal. vi. 15. Nothing availeth in Christ but a new creature.

12. Eph. ii. 10. Created in Christ Jesus unto good works.

13. Jam. iv. 8. Purify your hearts, ye double minded.

AUG. 14. Ezek. xviii. 31. Make you a new heart, and a new spirit.

15. Ezek. xxxvi. 26. A new heart will I give you, and a new spirit.

16. Jer. xxxii. 39. I will give them one heart and one way, that they may fear me.

17. Heb. viii. 10. I will put my laws into their mind, and write them in their hearts.

18. Ezek. xxxvi. 37. Yet for this will I be inquired of to do it for them.

19. Ps. li. 10. Create in me a clean heart, and renew a right spirit within me.

20. Jer. xxxi. 18. Turn thou me, and I shall be turned, for thou art the Lord my God.

21. Jer. xxxi. 19. Surely, after I was turned, I repented,—I was ashamed.

22. Luke xv. 17, 18. When he came to himself he said, I will arise and go to my Father.

23. 1 Pet. i. 3. According to his mercy, he hath begotten us again to a lively hope.

24. 1 Pet. i. 23. Being born again . . . by the word of God, which liveth and abideth for ever.

25. 1 Pet. ii. 2. As new born babes desire the sincere milk of the word.

26. 1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God.

27. 1 John v. 4. Whatsoever is born of God, overcometh the world.

Aug. 28. 1 John ii. 29. Every one that doeth righteousness is born of him.

29. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him.

30. 1 John iii. 10. In this the children of God are manifest, and the children of the devil.

31. Eph. v. 1, 2. Be ye followers of God, as dear children, and walk in love.

IX. THE BELIEVER'S EXPERIENCE AND CONFLICTS.

Sep. 1. Gal. ii. 19. I, through the law, am dead to the law, that I might live to God.

2. Rom. vii. 9. I was alive without the law, —but when the commandment came, sin revived, and I died.

3. Rom. vii. 16. 22. I consent to the law, that it is good:—I delight in the law of of God after the inner man.

4. Rom. vii. 23. But I see another law, in my members, warring against the law of my mind.

5. Gal. v. 17. So that ye cannot do the things that ye would.

6. Rom. vii. 24. O wretched man that I am! who shall deliver me?

7. Rom. vii. 25. With the mind I myself serve the law of God; but with the flesh the law of sin.

8. Gal. v. 24. They that are Christ's have crucified the flesh.

SEP. 9. Rom. vi. 6. The old man is crucified, that the body of sin may be destroyed.

10. Rom. vi. 2. How shall we, that are dead to sin, live any longer therein.

11. Rom. vi. 14. For sin shall not have dominion over you, for ye are not under the law, but under grace.

12. Rom. vi. 12. Let not sin then reign in your mortal bodies, that ye should obey it.

13. Rom. viii. 13. If ye through the Spirit do mortify the deeds of the body, ye shall live.

14. 1 Cor. ix. 27. I keep under my body, and bring it into subjection.

15. Tit. ii. 12. Teaching us to deny ungodliness and worldly lusts.

16. Matt. xvi. 24. If any man will come after me, let him deny himself, and take up his cross and follow me.

17. 1 John ii. 15. Love not the world, neither the things that are in the world.

18. 1 John v. 4. This is the victory that overcometh the world, even our faith.

19. Eph. vi. 12. We wrestle against principalities, and powers, rulers of darkness.

20. 1 Pet. v. 8. Your adversary the devil —seeketh whom he may devour.

21. Jam. iv. 7. Resist the devil, and he will flee from you.

22. Eph. vi. 12. Put on the whole armour of God, that ye may be able to stand.

23. 1 Tim. vi. .12. Fight the good fight of faith; lay hold on eternal life.

SEP. 24. 2 Tim. ii. 3. Endure hardness, as a good soldier of Jesus Christ.

25. 2 Cor. iv. 9. Cast down but not destroyed.

26. Mic. vii. 8. Rejoice not against me, O mine enemy; though I fall I shall arise.

27. Rev. ii. 10. Fear not—be thou faithful unto death, and I will give thee a crown of life.

28. John xvi. 33. Be of good comfort, I have overcome the world.

29. Rom. viii. 37. In all things we are more than conquerors, through him that loved us.

30. Rev. xii. 11. They overcame by the blood of the Lamb, and the word of their testimony.

X. THE BELIEVER'S PRIVILEGES, &c.

OCT. 1. 1 John i. 3. Truly our fellowship is with the Father, and his Son, Jesus Christ.

2. 1 John i. 7. And the blood of Jesus Christ his Son cleanseth us from all sin.

3. 1 John iii. 1. Behold what love,—that we should be called the sons of God!

4. Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ.

5. Luke xii. 32. It is your Father's good pleasure to give you the kingdom.

Oct. 6. Eph. i. 5. Having predestinated us to the adoption of children—by Christ.

7. Rom. viii. 30. Whom he predestinated, —he called,—justified,—and glorified.

8. Phil. i. 6. He, that hath begun a good work in you, will perform it.

9. John x. 28. They shall never perish, none shall pluck them out of my hands.

10. 2 Thess. ii. 16. He hath given us everlasting consolation, and good hope, through grace.

11. John xvii. 9. I pray for them; I pray not for the world.

12. John xvii. 23. Thou—hast loved them, as thou hast loved me.

13. Heb. vi. 18. By two immutable things we have a strong consolation, &c.

14. Is. liv. 17. No weapon formed against thee shall prosper.

15. Is. liv. 17. Every tongue that shall arise against thee,—thou shalt condemn.

16. Rom. viii. 20. All things work together for good to them that love God, &c.

17. John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give it you.

18. 1 Cor. iii. 21, 22. All things are yours: —the world, life, death, &c.

19. Heb. xii. 10. Chastened for our profit, that we might be partakers of his holiness.

20. 1 Pet. i. 5. Kept by the power of God, through faith unto salvation.

Oct. 21. John xiv. 23. We will come to him and make our abode with him.
22. John xiv. 27. Peace I leave with you; my peace I give unto you.
23. 1 Pet. v. 7. Casting all your care upon him, for he careth for you.
24. Ps. xxxiv. 10. They that seek the Lord shall not want any good.
25. Phil. iv. 4. Rejoice in the Lord alway; and again I say rejoice.
26. Jam. i. 2. Count it all joy when ye fall into divers temptations.
27. Rom. v. 3. We glory in tribulations also.
28. 1 Cor. xv. 55. O Death, where is thy sting? O Grave, where is thy victory?
29. Phil. i. 23. To depart and be with Christ is far better.
30. Rom. viii. 39. Nothing shall separate us from the love of God in Christ Jesus.
31. Deut. xxxiii. 29. Happy art thou, O Israel—saved by the Lord.

XI. THE BELIEVER'S OBLIGATIONS, DUTIES, &c.

Nov. 1. 1 Cor. vi. 19, 20. Ye are not your own; for ye are bought with a price.
2. Rom. v. 10. When—enemies we were reconciled to God by the death of his Son.
3. Ezek. xvi. 6. I said unto thee, when thou wast in thy blood, live.
4. 2 Cor. v. 15. That they who live should live—to him that died for them.

Nov. 5. 1 Thess. ii. 12. Walk worthy of God, who hath called you to his—glory.

6. Tit. ii. 11, 12. The grace of God teacheth us to—live soberly, righteously, and godly.

7. 2 Cor. v. 14. For the love of Christ constraineth us.

8. Matt. v. 3—11. Blessed are the poor in spirit,—the mourners,—the meek, &c.

9. Zech. xii. 10. They shall look upon me, whom they have pierced, and mourn.

10. Rom. xii. 12. Rejoicing in hope—patient in tribulation—instant in prayer.

11. 1 John iii. 3. Every man that hath this hope purifieth himself.

12. 1 Pet. i. 8. Whom having not seen ye love; in whom believing—ye rejoice, &c.

13. John xiv. 15. If ye love me, keep my commandments.

14. John xv. 14. Ye are my friends, if ye do whatsoever I command you.

15. John xv. 12. This is my commandment, that ye love one another, &c.

16. John xiii. 35. By this shall all men know that ye are my disciples.

17. Matt. vii. 12. Whatsoever ye would that men should do to you, do even so to them.

18. Matt. v. 44. I say unto you, love your enemies; bless them that curse you.

19. Rom. xii. 21. Be not overcome of evil, but overcome evil with good.

Nov. 20. Phil. ii. 14, 15. Do all things without murmurings and disputings, that ye may be blameless.

21. Eph. iv. 32. Forgiving one another, as God for Christ's sake hath forgiven you.

22. Rom. xii. 18. If it be possible—live peaceable with all men.

23. 1 Tim. vi. 18. Be rich in good works, ready to distribute, willing to communicate.

24. Col. iv. 6. Let your speech be always with grace, seasoned with salt, &c.

25. 1 Thess. v. 22. Abstain from all appear ance of evil.

26. Pet. ii. 13. Submit yourself to every ordinance of man, for the Lord's sake.

27. 1 Pet. v. 5. Yea all of you be subject one to another, and be clothed with humility.

28. Tit. ii. 10. That ye may adorn the doctrine of God our Saviour in all things.

29. Luke i. 6. Walking in all the ordinances and commandments of the Lord.

30. Heb. xiii. 20, 21. The God of peace—make you perfect in every good work, to do his will.

XII. DEATH, JUDGMENT, AND ETERNITY.

DEC. 1. 1 Pet. iv. 7. The end of all things is at hand; be ye sober, and watch unto prayer.

2. Luke xxi. 34. Take heed—lest that day come upon you unawares.

3. Luke xii. 37. Blessed are those servants whom the Lord—shall find watching.

4. Rev. xiv. 13. Blessed are the dead which die in the Lord.

5. 2 Cor. v. 8. Absent from the body—present with the Lord.

6. Heb. xii. 22, 23. Come—to the spirits of just men made perfect.

7. Acts i. 25. Judas by transgression fell, that he might go to his own place.

8. Acts xxiv. 15. There shall be a resurrection—both of the just and unjust.

9. 1 Thess. iv. 16. The dead in Christ shall rise first.

10. 1 Cor. xv. 53. This corruptible must put on incorruption, and—immortality.

11. Phil. iii. 21. Who shall change our vile body—like to his glorious body, &c.

12. 2 Pet. iii. 7. The heavens and earth which are now—are reserved unto fire, &c.

13. 2 Cor. v. 10. We must all appear before the judgment seat of Christ.

Dec. 14. 1 Cor. iv. 5. Who will bring to light the hidden things—and the counsels of the hearts.

15. Matt. xxv. 32. He shall separate them —as a shepherd—the sheep from the goats.

16. Rev. xx. 12. The books were opened— and they were judged—according to their works.

17. Matt. xxv. 34. Then shall the King say, Come ye blessed—inherit the kingdom.

18. Matt. xxv. 40. As ye did it to the least of my brethren, ye did it to me.

19. Heb. vi. 10. Love—toward his name, in that ye have ministered to the saints.

20. 2 Cor. viii. 8. And to prove the sincerity of your love.

21. Matt. xiii. 43. Then shall the righteous shine forth as the sun, in the kingdom, &c.

22. Rom. ii. 5. The day of wrath, and revelation of the righteous judgment of God.

23. Rom. ii. 8. To them—that obey not the truth, but obey unrighteousness.

24. 2 Thess. i. 8. Taking vengeance on them that know not God, and—obey not the gospel.

25. Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, &c.

26. Matt. xxv. 46. And these shall go away into everlasting punishment, &c.

DEC. 27. Mark ix. 44. Where *their* worm dieth not, and the fire is not quenched.

28. Matt. vii. 22, 23. Many will say—Lord, Lord:—but I will profess, I never knew you.

29. 2 Thess. i. 10. He shall—be glorified in his saints, and admired in all them that believe.

30. 1 John iii. 2. We shall be like him, for we shall see him as he is.

31. Ps. xvi. 11. In thy presence is fulness of joy, and—pleasures for evermore.

IV.

FROM THE

CHRISTIAN'S POCKET BOOK,

FOR THE YEAR 1795.

THOUGHTS ON THE NATURE AND IMPORTANCE OF REDEEMING TIME, ESPECIALLY IN EVIL DAYS.

THE apostle's expression, "redeeming the time," is remarkable, and implies that time (or the opportunity of doing and getting good) is naturally in a kind of captivity, through the sinfulness of our hearts, the snares of the world, and the machinations of Satan: so that, in order to possess and improve it, we must ransom it at a great expense. Time is inconceivably valuable, because of its relation to eternity, and of the influence which our use of it will have on our future condition; because, during its continuance, we may be serviceable to our neighbours, our families, our country, and the church of God, in various ways: and because it gives us an opportunity of making known the perfections, works, truths, commandments, and salvation of the Lord, and thus of glorifying him, among our fellow sinners. This threefold use of time, originating from supreme

love to God, love of our neighbour, and wise self-love, like three streams arising from different springs, and at length pouring into the ocean in one united current, will here more and more manifestly approximate, and in heaven they will perfectly coalesce, and flow for ever in uninterrupted union.

But much of our time is already gone—gone unimproved, if not abused! Of our *possible* seventy years a considerable proportion passes before we become capable of the functions of rational life; much more glides away in learning such things as are necessary for the regulation of our future conduct. Levity, youthful pleasures, or frivolous pursuits, in most cases consume another large portion. Twenty years (perhaps far more) are often gone, before men in general so much as begin to inquire what the business and object of life are. Then worldly cares, and the desires of riches or honours succeed to the vanities of youth: so that even the remnant, who at length learn to live to some purpose, often find that a third, or half of their possible time is passed, before the real work of life is begun. Nay, this part of their time alone is ensured to them; and it is in all respects the most valuable; as their spirits are then most active, their feelings most susceptible, their minds most unclouded, and their bodies most vigorous. But that which is gone cannot be recalled; the evil done in it cannot be reversed; nor the habits and connexions, then contracted, broken off, without great difficulty and self-denial.

When the Christian revolves such thoughts in his mind, he cannot but regret that so large a

proportion of opportunity for glorifying God, serving his generation, and minding his own most important interests, is gone for ever: and upon accurate examination he will find that avocations of no importance daily pilfer from him too much of the small and uncertain part remaining. Custom, fashion, the course of the world (not to say of the church) steal moments, yea hours, from him. Animal recreation, and the necessary employments of life, demand much of our time; and alas, in these things most of us daily incur our Lord's reproof, "Thou art careful and troubled "about many things, but one thing is needful." Many of our intervenient minutes run to waste in absolute inaction; more in trifling conversation, or in adjusting the unprofitable formalities of fashion: and several of the studies and employments, even of such as do not frequent places of diversion, are no better than solemn trifling or specious dissipation. Hence it is that, when we are convinced we ought to use greater diligence in the concerns of our souls, or in the duties of our station and of relative life, we cannot find time for it, and procrastination leaves us unfruitful, self-condemned, and uncomfortable. "Redeeming "the time" is the proper remedy for these evils. All that can, consistently with a prudent regard to health and cheerfulness, be spared from animal recreation for better purposes is time redeemed: as likewise all that can be deducted from the time usually employed in secular affairs, without neglecting relative obligations, and the duties of our station in the community. Whatever can be retrenched from that portion of time which is

usually allotted to social intercourse, without missing opportunities of doing good, or of improving our minds, may be considered as clear gain; as may the profitable use of any of those *shreds* of time which are commonly wasted: and, if they who by intrusion or importunity rob us of this precious talent, without any reasonable prospect of advantage, should encroach as much on our property, (which is unspeakably less valuable,) we should know how to dismiss them with a suitable answer.

But we cannot redeem time without expense: it is impossible to rescue it from the hands of those who embezzle or imprison it, except we will go to the price of its redemption; that is, of frequent and constant self-denial, of watchfulness and circumspection, and of submitting to the censure of singularity and preciseness. We must bestow the pains of arranging our engagements in regular order, that we may turn every fragment of time to some account; as the goldsmith saves every filing of his precious metal. We must study to render one useful occupation a relaxation from the fatigue of another: that devotion, meditation, reading, social converse, visiting the poor and afflicted, may serve for recreation to the man of business; and that a needful attention to secular concerns, with the exercise attending it, may answer similar purposes to the student. And, as very industrious women have always some piece of work in hand, to which they recur when they have a little spare time; so the Christian will find it very useful to have some book, or subject for meditation ready, to which he may have recourse

when he has a few minutes devoid of regular employment; and to occupy his attention in a solitary walk, or when his hands are engaged in such work as leaves the mind free for other reflections. But these things require much spirituality, which can only be obtained and preserved by great earnestness in prayer: so that, in this respect also, they who would redeem time must be at the expense of renouncing many pursuits, indulgences, and amusements, for which the carnal mind has a strong predilection. The effect of such a conduct, persevered in for a course of years, both in the acquisition of scriptural knowledge, and established hope and comfort, and in the execution of various useful plans for the good of mankind, and the glory of God, is inconceivable: so that, if they who go through labours which astonish others were to be asked, what was their principal direction to those who desired to emulate them, they would with one voice say concerning time, "Gather up the fragments that remain, that no-"thing be lost."

When the apostle added, "because the days "are evil," he particularly adverted to the persecutions which then continually threatened to deprive Christians of their liberty, property, or life, or to drive them as poor exiles into strange countries. He exhorted them, therefore, to seize the present moment of accomplishing their labour of love, for the good of their families and neighbours, or the church of Christ; that they might not at last be constrained to say, 'When the wind 'and tide favoured us, we trifled and delayed, and 'now the opportunity is lost for ever.

Life is always uncertain, and all earthly possessions precarious; so that "we know not what "a day may bring forth:" it therefore behoves us to use our time of health, strength, soundness of mind, liberty, &c, while we have them. But we live in "evil days." The present fluctuation in human affairs is perhaps unprecedented: "fear "is on every side;" and the men of the world are in vain shifting about to find security for themselves and their idolized possessions. Christians, therefore, should be doubly earnest to redeem their time, and improve their talent to some useful purpose. That, which is thus expended, is placed beyond the reach of every enemy, and the event of every change: so that, instead of being heartless in our work when things are in this unsettled state, or leaving it to engage in pursuits that belong not to us; we should be peculiarly earnest in examining on what ground we stand, and in attempting to do good to all around us; assured that all the powers of hell, all the forces of nations, and all possible revolutions, will be insufficient to reverse that joy which angels experience over one sinner that repenteth.

INTRODUCTORY REMARKS ON THE SELECTION OF TEXTS.

THE space here allotted to each text of scripture frequently would not contain the whole of what was requisite to complete the sense as it stands in the Bible; and on this account alone a few words are sometimes omitted, of which intimation is given by a hyphen. Great care has been taken

to convey the real meaning of each quotation; and the reader is requested in every instance carefully to examine the context: for short sentences have often been selected from different parts of scripture, in order to suggest the whole evidence and illustration of as many coincident testimonies, as could be done in so small a compass. In a very few instances a word has been added in a different character, to render the meaning complete and intelligible.

The editor is of opinion, that he formerly derived peculiar advantage from collecting together the various texts scattered throughout the sacred oracles, which belong to the same subject; in order that he might view it in all the different aspects in which it is presented to us. Thus he endeavoured to explain one scripture testimony by others, and availed himself of that body of evidence and variety of illustration, which this method supplied. He has, therefore, here attempted something of the same kind, (as far as the limits assigned him would permit,) by arranging the texts for each month on some important subject, with a view to the several ways in which the scripture calls our attention to it. This may appear trivial to some persons; but it has cost him more labour, and perhaps been of more use to him, than many attempts, which may be deemed more arduous or important.

In order to point out the intent of this arrangement, it may be proper to introduce it by a few brief observations on the general inferences, to be drawn from the texts on the subject selected for each month in the year. And it is seriously re-

commended to the reader, to allot a few minutes every morning to the examination of the testimonies adduced; and to make the grand inference the subject of his meditation at leisure times, as he proceeds.

I. From the *coincident exhortations, promises,* and *prayers,* it may be inferred without hesitation, that the same dispositions, affections, and actions, which constitute our duty, to which we may properly be exhorted, and in neglecting which we contract guilt, may yet (considering our ruined state, and the dispensation of mercy under which we live,) be doctrinally stated to be the gift of God, and graciously promised to the prayer of faith. Thus the precept and exhortation shew the sinner his duty; the doctrine or promise points out to him the only way of acceptably attending to it; and the Spirit of God teaches those whom he influences to turn both precept, exhortation, doctrine, and promise, into earnest prayers to the God and Father of our Lord Jesus Christ, "to "work in him to will and to do of his good "pleasure."

II. From the texts concerning *the efficacy of prayer* it evidently appears, that the Lord, as revealed upon a mercy seat through our great High Priest, is ever ready to hear the prayers of all who at any time uprightly call upon him for promised blessings in his appointed way, whatever their crimes have been, or however confused their views, or powerful their temptations may be: and that prayer is the grand *medium,* by which the heart is prepared for receiving divine blessings, and through which God fulfils his purposes of love

and mercy to individuals, to the church, and to the nations of the world.

III. It is manifest from the texts selected on *doctrines practically stated*, that every evangelical truth is in scripture connected with its tendency and efficacy to promote holiness of heart and life; and never proposed as a mere abstract speculative sentiment. And

IV. By those brought forward on *duties evangelically inculcated*, it is undeniably proved, that Christians are uniformly excited to every part of holy practice, by motives taken from the mercies they have received, and the prospects opened to them; from their profession, privileges, relation to the Lord, to the church, and to the world; and from the effect of their conduct, as adorning, or disgracing "the doctrine of God our Saviour:" and scarcely ever by mere moral considerations, or mercenary principles.—These two may be called *the stamps*, by which sterling scriptural truth and exhortation are distinguished; and that book or sermon which is wholly destitute of either of them may justly be suspected of being base metal, or at least of containing an undue measure of alloy.

V. From the texts on *promises made to particular characters* we may infer, that the promises of scripture (as distinguished from invitations,) commonly convey a description of the experience, desires, intentions, and dispositions, of the persons who are actually interested in them: so that a consciousness of fearing or loving God, of hating and mourning for sin, of loving the brethren, &c. assures a man that the promise belongs to him,

and that the performance of it suits the present frame and temper of his soul: while the consciousness of an opposite disposition and conduct disproves the most confident pretensions, except as it leads the man to pray for a new heart and a new spirit.

VI. The *cautions against deception* cogently warn us, that the subtlety of Satan, the delusions of false teachers, and the deceitfulness of the heart, do actually impose upon numbers to their destruction: whence it may be inferred, that our only safety consists in constant examination of our principles, spirit, and conduct, by the standard of scripture, and in earnest prayer to God, that he would mercifully preserve us from being deceived.

VII. On the other hand, the *encouragements against desponding fears* evince, that the mercy, love, truth, and power of God, according to the tenor of the new covenant, are engaged for the protection, comfort, and salvation of every believer: so that the sweetest serenity and most entire confidence, in all possible circumstances, would certainly result from a due recollection and a realizing belief of the truths and promises of God's word.

VIII. From the texts selected on *evangelical fruitfulness*, we infer, that all who are united to Christ, and interested in his righteousness, are made fruitful in good works in proportion to the degree of their faith; that this fruitfulness tends to the glory of God, the benefit of the church, and the conviction of mankind; and that without it all profession is vain and worthless.

IX. From the evidence adduced on *the grounds of assured hope* it appears, that scriptural assurance of salvation rests, not merely on the promises of God's word, but also on the work of the Spirit within us; and must, therefore, rise or fall with our consciousness that we are "created in "Christ Jesus unto good works;" and must be acquired and maintained by humble watchful diligence. There is indeed another kind of assurance, more easily attained, at least where the conscience is not too tender, or the heart too humble.

X. The scriptures illustrating *the nature of divine consolations* prove, that they consist in the actual exercise of holy dispositions, and the enjoyment of that communion with God, and those earnests of the Spirit, which an unholy heart cannot relish; and by these marks they may be distinguished from the joy of the hypocrite.

XI. *The warnings and invitations to sinners* shew, that they, who cannot discern any evidence of their interest in the promises, may come to the mercy seat on the ground of an invitation; that all descriptions of sinners are thus addressed in scripture, and should be so by the ministers of Christ; and that none are excluded, who do not neglect his great salvation.

XII. *The doctrine of Providence* seems peculiarly suited to animate the minds, and direct the attention, of Christians at this day. In general it shews that all things are in good hands; that most wise, righteous, and merciful purposes will assuredly be answered by all those calamities of which we hear, and by every one of those appre-

hended changes, which the Lord shall see good to permit; and, in short, that, though many and powerful enemies may fight against the church and the believer, yet they shall not prevail against them, because the Almighty God is with them to deliver and save, and hath promised that he will never leave them or forsake them.

SELECTION OF TEXTS, 1795.

I. COINCIDENT EXHORTATIONS, PROMISES, &c.

JAN. 1. Ez. xviii. 31. Make you a new heart, and a new spirit; for why will ye die?

2. Ez. xxxvi. 26. A new heart will I give you, and a new spirit will I put within you.
3. Ez. xxxvi. 37. Yet for this will I be inquired of by *them*, to do it for them.
4. Ps. li. 10. Create in me a clean heart, O God, and renew a right spirit within me.
5. Acts xvii. 30. *God* now commandeth all men every where to repent.
6. Acts iii. 19. Repent—and be converted, that your sins may be blotted out.
7. Acts v. 31. Exalted—to be a Prince and Saviour, to give repentance, &c.
8. Ez. xxxvi. 26. I will take away the stony heart,—and give a heart of flesh.

JAN. 9. Jer. xxxi. 18, 19. Turn thou me, and I shall be turned, &c.

10. Acts xi. 18. Then hath God also—granted repentance unto life.

11. Acts xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

12. 1 John iii. 23. This is his commandment, that we should believe, &c.

13. Eph. ii. 8. Through faith;—not of yourselves, it is the gift of God.

14. Heb. xii. 2. Looking unto Jesus, the author and finisher of our faith.

15. Mark ix. 24. Lord, I believe; help thou mine unbelief.

16. Luke xvii. 5. The apostles said unto the Lord, Increase our faith.

17. Luke xxii. 32. I have prayed for thee, that thy faith fail not.

18. 1 Pet. i. 5. Who are kept by the power of God, through faith unto salvation.

19. Prov. iv. 7. Wisdom is the principal thing: get wisdom and understanding.

20. Eph. v. 17. Be not unwise, but understanding—the will of the Lord.

21. Prov. ii. 6. The Lord giveth wisdom,—knowledge, and understanding.

22. Jam. i. 5. If any lack wisdom, let him ask of God,—and it shall be given him.

23. Eph. i. 17. *May* the Father give unto you the spirit of wisdom, &c.

24. Phil. i. 9. That your love may abound—in knowledge and in all judgment.

25. Col. i. 9. That ye might be filled with the knowledge of his will, &c.

JAN. 26. Ps. cxix. 34. Give me understanding, and I shall keep thy law.

27. Ps. cxix. 125. Give me understanding, that I may know thy testimonies.

28. 2 Chron. i. 10. Give me, now, wisdom and knowledge, &c.

29. 1 Cor. xvi. 13. Watch ye, stand fast in the faith,—be strong.

30. 2 Thess; ii. 16, 17. *May* God—our Father,—stablish you in every good word and work.

31. 2 Cor. i. 21. He which stablisheth us—in Christ—is God.

II. ENCOURAGEMENTS TO PRAYER.

FEB. 1. Ps. cxlv. 18. The Lord is nigh unto all that call upon him in truth.

2. Ps. lxxxvi. 5. Plenteous in mercy unto all them that call upon thee.

3. Prov. xv. 8. The prayer of the upright is his delight.

4. Ps. l. 15. Call upon me in—trouble; I will deliver thee.

5. Jer. xxxiii. 2. I will answer,—and shew thee—mighty things, which thou knowest not.

6. Heb. x. 21, 22. Having a High Priest over the house of God, let us draw near.

7. Heb. iv. 16. Let us come boldly to the throne of grace, that we may obtain mercy, &c.

FEB. 8. John xvi. 23. Whatsoever ye ask the Father in my name, he will give you.

9. John xvi. 24. Ask, and ye shall receive, that your joy may be full.

10. Luke xviii. 1. Men ought always to pray, and not to faint.

11. Matt. vii. 7, 8. For every one that asketh receiveth.

12. Acts ix. 11. Inquire—for—Saul:—behold he prayeth!

13. 2 Chron. xxxiii. 13. Manasseh—prayed—and *the Lord* was entreated of him.

14. John iv. 10. Thou wouldst have asked, —and he would have given thee living water.

15. Jer. xxix. 12, 13. Ye shall pray unto me, and I will hearken to you.

16. Ps. x. 17. Thou wilt prepare their heart, and cause thine ear to hear.

17. Jam. v. 16. The effectual fervent prayer of a righteous man availeth much.

18. Gen. xxxii. 28. As a prince hast thou power with God, and with men.

19. Acts xii. 5. Prayer was made without ceasing—unto God for him.

20. Neh. i. 11. Prosper—thy servant,—and grant him mercy in the sight of this man.

21. Ps. cvi. 23. Moses stood—in the breach, lest he should destroy them.

22. Exod. xxxii. 10. Let me alone,—that I may consume them.

23. Is. lxv. 24. While they are yet speaking I will hear.

FEB. 24. Matt. ix. 38. Pray—the Lord of the harvest, that he will send forth labourers.
25. Col. iv. 2. Continue in prayer, and watch in the same, &c.
26. Phil. iv. 6, 7. In every thing—let your requests be made known unto God.
27. Jam. iv. 2. Ye have not, because ye ask not.
28. Eph. iii. 20. *He* is able to do exceeding abundantly above all—we—ask, &c.

III. DOCTRINES PRACTICALLY STATED.

MARCH 1. Eph. i. 4. He hath chosen us, that we should be holy.
2. Rom. viii. 29. Predestinate to be conformed to the image of his Son.
3. 1 Pet. i. 2. Elect,—through sanctification of the Spirit, unto obedience.
4. Tit. ii. 14. Who gave himself for us, to purify unto himself a peculiar people, zealous of good works.
5. 1 Pet. ii. 24. Who bare our sins—that we being dead to sins, should live unto righteousness.
6. Eph. v. 25, 26. *He* gave himself for it, that he might sanctify and cleanse it.
7. Gal. i. 4. Who gave himself for our sins, to deliver us from this—evil world.
8 2. Tim. i. 9. Who hath saved us, and called us with a holy calling.

MARCH 9. Eph. ii. 10. Created in Christ Jesus unto good works.

10. 1 Pet. ii. 21. For even hereunto were ye called.

11. Gal. ii. 19. I—am dead to the law, that I might live unto God.

12. Rom. vii. 6. We are delivered from the law—that we should serve in newness of spirit.

13. Rom. vi. 2. How shall we, that are dead to sin, live any longer therein?

14. Rom. vi. 14. Sin shall not have dominion over you, for ye are not under the law, but under grace.

15. Rom. vi. 22. Made free from sin, and become servants unto God.

16. Gal. xv. 24. They that are Christ's have crucified the flesh.

17. Ps. cxix. 45. I will walk at liberty, for I seek thy precepts.

18. 2 Cor. v. 17. If any man be in Christ, he is a new creature.

19. Rom. viii. 1. No condemnation to them that are in Christ,—who walk—after the Spirit.

20. Jer. xxxii. 40. I will put my fear into their heart, that they shall not depart from me.

21. Heb. x. 16, 17. I will put my laws into their hearts;—their sins—will I remember no more.

22. Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes.

MARCH 23. Rom. viii. 28. All things work together for good to them that love God, &c.
24. Phil. i. 6. He, which hath begun a good work in you will perform it.
25. 1 John iii. 2. We know that, when he shall appear, we shall be like him.
26. 1 John iii. 3. He that hath this hope in him purifieth himself.
27. Heb. vi. 11. Shew the same diligence to the full assurance of hope to the end.
28. 1 John iii. 14. We know that we have passed from death unto life, because we love the brethren.
29. 1 John iv. 12. If we love one another, God dwelleth in us.
30. Gal. v. 6. In Christ—*nothing* availeth —but faith which worketh by love.
31. Gal. v. 13. Use not liberty for an occasion to the flesh: but by love serve one another.

IV. DUTIES EVANGELICALLY ENFORCED.

APRIL 1. Col. iii. 12, 13. Put on as the elect of God, holy and beloved, bowels of mercies, &c.
2. Eph. iv. 31, 32. Forgiving one another, —as God for Christ's sake hath forgiven you.
3. Rom. xii. 1. I beseech you,—by the mercies of God, present your bodies a living sacrifice, &c.

APRIL 4. Col. iii. 17. In word and deed, do all in the name of the Lord Jesus.

5. Phil. i. 27. Only let your conversation be as it becometh the gospel.

6. Eph. iv. 1—3. Walk worthy of *your* vocation—with all lowliness, &c.

7. 1 Thess. ii. 12. Walk worthy of God, who hath called you to his kingdom.

8. Col. i. 10. Walk worthy of the Lord,—being fruitful in every good work.

9. Phil. ii. 15. Be blameless, and harmless, the sons of God, without rebuke.

10. 1 Pet. i. 14, 15. As obedient children, not fashioning yourselves, according to the former lusts, &c.

11. 1 Pet. i. 15. As he, who hath called you is holy, so be ye holy.

12. 1 Pet. ii. 15. With well-doing put to silence the ignorance of foolish men.

13. 1 Pet. ii. 13. Submit yourselves to every ordinance of man, for the Lord's sake.

14. Col. iii. 20. Children obey your parents;—this is well pleasing to the Lord.

15. Eph. vi. 4. Fathers—bring up *your children* in the nurture—of the Lord.

16. Col. iii. 18. Wives, submit—to your—husbands; as it is fit in the Lord.

17. Tit. ii. 5. Discreet, chaste,—good, obedient; that the word of God be not blasphemed.

APRIL 18. 1 Pet. iii. 1. That—they may, without the word, be won by—their wives.

19. Eph. v. 25. Husbands love your wives, —as Christ loved the church.

20. 1 Pet. iii. 7. Giving honour to the wife, —as heirs—of the grace of life.

21. Eph. vi. 5—8. Servants be obedient to —your masters—as unto Christ.

22. 1 Tim. vi. 1, 2. That the name of God, and his doctrine, be not blasphemed.

23. Tit. ii. 9, 10. Not answering again, not purloining; that they may adorn the doctrine, &c.

24. Col. iv. 1. Masters give—your servants what is equal—ye have a master in heaven.

25. Eph. vi. 9. Neither is there respect of persons with him.

26. John xxi. 17. Thou knowest—that I love thee: Jesus saith,—feed my sheep.

27. Gal. vi. 2. Bear ye one another's burdens, and so fulfil the law of Christ.

28. Matt. xxv. 40. As ye have done it to one of the least of these my brethren, ye have done it unto me.

29. 2 Cor. viii. 7, 8. Abound in this grace —to prove the sincerity of your love.

30. John xv. 12. Love one another as I have loved you.

V. PROMISES MADE TO PECULIAR CHARACTERS.

MAY 1. Is. lxvi. 2. I will look to him that is poor, and of a contrite spirit, &c.

2. Matt. v. 3. Blessed are the poor in spirit; for their's is the kingdom of heaven.

3. Ps. ciii. 17. The mercy of the Lord is—everlasting upon them that fear him.

4. Ps. ciii. 13. Like—a father,—the Lord pitieth them that fear him.

5. Ps. xxv. 9. The meek will he guide,—and teach his way.

6. Is. xxxv. 8. The way-faring men, though fools, shall not err therein.

7. Ps. l. 23. To him that ordereth his conversation right, will I shew salvation.

8. John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God.

9. Ps. cxxvi. 5. They that sow in tears shall reap in joy.

10. Jam. i. 12. The crown of life, which the Lord hath promised to them that love him.

11. Jam. ii. 5. Heirs of the kingdom,—he hath promised to them that love him.

12. John xiv. 15,, 16. Love me, keep my commandments,—and he shall give you another Comforter.

13. John xiv. 21—24. If a man love me,—my Father will love him, and we will come to him.

MAY 14. Amos v; 4. Thus saith the Lord,—seek ye me and ye shall live.

15. Ps. xxxiv. 10. They that seek the Lord shall not want any good.

16. Prov. viii. 17. Those that seek me early shall find me.

17. Matt. vi. 33; Seek—first the kingdom; —and all—shall be added to you.

18. Ps. ii. 12. Kiss the Son—blessed are all they that put their trust in him.

19. Ps. xxxvii. 3. Trust in the Lord and do good,—verily thou shalt be fed.

20. Is. xl. 31. They that wait upon the Lord shall renew their strength.

21. Ps. xxvii. 14. Wait on the Lord,—and he shall strengthen thine heart.

22. John xii. 26. If any man serve me, him will my Father honour.

23. Matth. xxv. 21. Well done, good and faithful servant,—enter into the joy of thy Lord.

24. Matt. v. 6. They, which hunger and thirst after righteousness, shall be filled.

25. Prov. xi. 25. He that watereth, shall be watered also himself.

26. Is. lviii. 10—12. If thou draw out thy soul to the hungry then shall thy light rise, &c.

27. Ps. cxxii. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.

28. Luke vi. 35. Love your enemies, and do good, &c.; and your reward shall be great.

MAY 29. Prov. xvi. 3. Commit thy works to the Lord, and thy thoughts shall be established.

30. Matt. v. 11, 12. Blessed are ye, when men shall—persecute you; great is your reward.

31. 2 Tim. ii. 12. If we suffer, we shall also reign with him.

VI. CAUTIONS AGAINST DECEPTION.

JUNE 1. Prov. xiv. 12. A way that seemeth right; —but the end thereof—death.

2. Prov. xxx. 12. A generation pure in their own eyes,—not washed from their filthiness.

3. Rev. xii. 9. That old serpent,—the devil, —Satan, which deceiveth the whole world.

4. 2 Cor. xi. 14. And no marvel—Satan—is transformed into an angel of light.

5. 2 Cor. xi. 3. I fear lest—your minds should be corrupted from the simplicity that is in Christ.

6. 2 Cor. xi. 15. His ministers also—transformed as ministers of righteousness.

7. Matt. xxiv. 11. False prophets shall rise, and shall deceive many.

8. Matt. xxiv. 24. If it were possible, they shall deceive the very elect.

9. 2 Pet. ii. 1, 2. False teachers—shall bring in damnable heresies, &c.

JUNE 10. Matt. vii. 15. Beware of false prophets —inwardly they are ravening wolves.

11. Jer. vi. 14. They have healed—slightly, saying peace,—when there is no peace.

12. Mark xiii. 5, 6. Take heed, lest any—deceive you; for many shall come in my name.

13. Mark xiii. 23. Take heed, behold, I have foretold you all things.

14. 1 Cor. iii. 11. Other foundation can no man lay than that is laid—Jesus Christ.

15. Gal. i. 8, 9. Though—an angel—preach any other gospel,—let him be accursed.

16. Acts iv. 12. Neither is there salvation in any other.

17. 2 John 7. Many deceivers—confess not that Jesus Christ is come in the flesh.

18. 1 John v. 20, 21. This is the true God, and eternal life;—keep yourselves from idols.

19. 1 John v. 12. He that hath not the Son of God hath not life.

20. Gal. vi. 7, 8. Be not deceived;—whatsoever a man soweth that shall he also reap.

21. Eph. v. 6. Let no man deceive you with vain words; for—these things cometh —wrath, &c.

22. Jam. i. 22. Be ye doers,—and not hearers only, deceiving your own selves.

JUNE 23. Jam. i. 26. If any man—bridleth not his tongue,—this man's religion is vain.

24. 1 John ii. 4. He that saith, I know him, and keepeth not his commandments, is a liar.

25. 1 John i. 8. If we say that we have no sin, we deceive ourselves.

26. 1 Cor. xiii. 2. Though I have all faith, —and have not charity, I am nothing—

27. 1 Cor. x. 12. Let him that thinketh he standeth, take heed lest he fall.

28. 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

29. Gal. vi. 3. If a man think himself—something, when—nothing, he deceiveth himself.

30. Ps. cxxxix. 23, 24. Search me, O God, —try me,—and lead me in the way everlasting.

VII. ENCOURAGEMENTS AGAINST DESPONDING FEARS.

JULY 1. Is. xii. 2. Behold God is my salvation, I will trust and not be afraid.

2. Matt. xxviii. 5. Fear not ye, for—ye seek Jesus which was crucified,

3. John xiv. 1. Let not your heart be troubled; ye believe in God, believe also in me.

JULY 4. Matt. xii. 20. A bruised reed shall he not break, and smoking flax shall he not quench.

5. Luke iv. 18. He hath sent me to heal the broken hearted, &c.

6. Heb. ii. 18. In that he—suffered being tempted, he is able to succour *the* tempted.

7. Ps. cxlvi. 8. The Lord raiseth up them that are bowed down.

8. Rom. viii. 31. If God be for us, who can be against us?

9. Rom. viii. 32. He—spared not his own Son, but delivered him up for us.

10. Luke xii. 32. Fear not,—it is your Father's good pleasure to give you the kingdom.

11. Is. li. 7. Fear ye not the reproach of men, neither—their revilings.

12. Is. li. 12. I am He that comforteth you, who—*should* be afraid of man that shall die?

13. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul.

14. Matt. xxiv. 6. When ye shall hear of wars,—see that ye be not troubled.

15. Rev. ii. 10. Fear none of those things which thou shalt suffer.

16. Ps. xxvii. 1. The Lord is my light and my salvation; whom shall I fear.

17. Is. liv. 17. No weapon that is formed against thee shall prosper.

JULY 18. Ps. xxxi. 20. Thou shalt keep them secretly—from the strife of tongues.

19. Ps. cxviii. 13. Thou hast thrust sore at me that I might fall; but the Lord helped me.

20. 1 Cor. x. 13. God—will not suffer you to be tempted above that ye are able.

21. 2 Cor. xii. 9. My grace is sufficient—my strength is made perfect in weakness.

22. John x. 28. They shall never perish, neither shall any pluck them out of my hand.

23. Ps. lxxxiv. 11. No good thing will *God* withhold from them that walk uprightly.

24. Heb. xii. 6. Whom the Lord loveth he chasteneth and scourgeth, &c.

25. Heb. xii. 10. For our profit, that we might be partakers of his holiness.

26. 1 Cor. xv. 55. O death, where is thy sting? O grave, where is thy victory?

27. Rom. viii. 37. In all these things we are more than conquerors.

28. 2 Cor. v. 5, 6. God hath given us the earnest of the Spirit; therefore we are—confident.

29. Matt. viii. 26. Why are ye fearful, O ye of little faith?

30. Ps. xxxi. 24. Be of good courage—all ye that hope in the Lord.

31. Ps. xlii. 11. Why art thou cast down, O my soul?—hope thou in God.

VIII. THE FRUITFULNESS OF BELIEVERS.

AUG. 1. Is. lxi. 3. Called trees of righteousness, the planting of the Lord, &c.

2. Ps. i. 3. Like a tree planted by the rivers that bringeth forth fruit in his season.

3. Ps. xcii. 14, 15. They shall still bring forth fruit in old age, &c.

4. Luke vi. 44. Every tree is known by his own fruit.

5. Matt. xii. 33. Make the tree good, and his fruit good.

6. Matt. vii. 19. Every tree, that bringeth not forth good fruit is—cast into the fire.

7. Luke xiii. 9. If it bear fruit well, and if not—cut it down.

8. Matt. xxi. 19. Let no fruit grow on thee henceforward for ever.

9. Matt. xxi. 43. The kingdom of God shall be—given to a nation bringing forth the fruits.

10. John xvi. 2. He that abideth in me, and I in him,—bringeth forth much fruit.

11. John xv. 2. Every branch that beareth fruit he purgeth, that it may bring forth more fruit.

12. John xv. 8. Herein is my Father glorified, that ye bear much fruit.

13. John xv. 16. I have chosen you,—that ye should bring forth fruit.

14. Phil. i. 11. Being filled with the fruits of righteousness, &c.

Aug. 15. Col. i. 6. And bringeth forth fruit, since —ye—knew the grace of God in truth.

16. 2 Pet. i. 8. Neither barren nor unfruitful in the knowledge of—Jesus Christ.

17. Eph. v. 9. For the fruit of the Spirit is in all goodness, and righteousness, and truth.

18. Gal. v. 22, 23. —Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance.

19. Rom. viii. 9. If any man have not the Spirit of Christ, he is none of his.

20. Jam. iii. 18. The fruit of righteousness is sown in peace, of them that make peace.

21. Luke viii. 15. Having heard the word, keep it, and bring forth fruit with patience.

22. Matt. xiii. 8. *It beareth* fruit,—some a hundredfold, some sixty, some thirty.

23. Luke viii. 14. Choked with cares, riches, and pleasures—and bring no fruit to perfection.

24. Hos. x. 1. Israel is an empty vine, he bringeth forth fruit to himself.

25. Acts ix. 36. This woman was full of good works, and alms-deeds, which she did.

26. Philem. 7. The bowels of the saints are refreshed by thee, brother.

Aug. 27. Tit. iii. 8. These things are good, and profitable unto men.

28. 2 Cor. ix. 12. Abundant also by many thanksgivings unto God.

29. Phil. iv. 17. I desire fruit that may abound to your account.

30. Rom. vi. 22. Ye have your fruit unto holiness, and the end everlasting life.

31. 2 Cor. ix. 6. He that soweth bountifully shall reap also bountifully.

IX. THE GROUNDS OF ASSURED HOPE.

Sept. 1. John v. 24. He that—believeth—shall not come into condemnation, &c.

2. John vi. 47. Verily, verily—he that believeth on me hath everlasting life.

3. John xvii. 3. This is eternal life, *to* know thee, the only true God and Jesus Christ.

4. John i. 12, 13. Even—them that believe on his name, which were born—of God.

5. 1 Pet. i. 3. Of his abundant mercy he hath begotten us again unto a lively hope.

6. John xxi. 17. Lord, thou knowest all things, thou knowest that I love thee.

7. 1 John iv. 19. We love him because he first loved us.

8. Matt. xix. 27. Behold, we have forsaken all and followed thee.

SEPT. 9. 2 Cor. v. 14, 15. The love of Christ constraineth us—*to* live—unto him who died, &c.

10 John xiv. 21. He, that hath my commandments and keepeth them, he it is that loveth me.

11. John xv. 14. Ye are my friends, if ye do whatsoever I command you.

12. Phil. iii. 8. I count all things but loss, for the excellency of Christ Jesus.

13. Rom. vii. 22. I delight in the law of God, after the inward man.

14. Job xlii. 6. Wherefore I abhor myself, and repent in dust and ashes.

15. Rom. vii. 24. O wretched man—who shall deliver me from the body of this death.

16. Rom. viii. 7. The carnal mind is—not subject to the law of God.

17. Rom. viii. 6. To be spiritually-minded is life and peace.

18. 1 John v. 3. This is the love of God, that we keep his commandments.

19. 1 John v. 2. By this we know that we love the children of God.

20. 1 John iii. 18, 19. Let us—love in deed and truth;—hereby we shall assure our hearts, &c.

21. Ps. cxix. 57. Thou art my portion, O Lord,—I would keep thy words.

22. Rom. viii. 14. As many as are led by the Spirit of God, are the sons of God.

SEPT. 23. Rom. viii. 17. And if children then heirs; heirs of God, and joint-heirs with Christ.

24. 2 Cor. i. 22. Who hath—given us the earnest of the spirit in our hearts.

25. Rom. v. 10. Much more, being reconciled, we shall be saved by his life.

26. Luke xii. 61, 62. The Lord looked:—Peter went out and wept bitterly.

27. 2 Pet. i. 10. Give diligence to make your calling and election sure.

28. Heb. vi. 11. Shew the same diligence to the full assurance of hope unto the end.

29. Eph. iv. 30. Grieve not the Holy Spirit of God, whereby ye are sealed.

30. Col. iii. 3, 4. Your life is hid with Christ in God.

X. THE NATURE OF DIVINE CONSOLATIONS.

OCT. 1. John xiv. 27. Peace I leave with you, my peace I give unto you—

2. Rom. v. 1. Being justified by faith, we have peace with God, through—Jesus Christ.

3. Luke vii. 50. Thy faith hath saved thee; go in peace—

4. Phil. iii. 3. We rejoice in Christ Jesus, and have no confidence in the flesh.

5. Rom. xv. 13. The God of hope fill you with all joy and peace in believing.

Oct. 6. 1 Pet. i. 8. Believing, ye rejoice with joy unspeakable and full of glory.

7. 1 Pet. ii. 3. If so be ye have tasted that the Lord is gracious.

8. Rom. xii. 12. Rejoicing in hope, patient in tribulation.

9. Rom. v. 3. Not only so, but we glory in tribulations also.

10. 2 Thess. ii. 16. Hath given us everlasting consolation and good hope through grace.

11. Rom. v. 2. We—rejoice in hope of the glory of God.

12. Rom. xv. 13. That ye may abound in hope, by the power of the Holy Ghost.

13. Rom. v. 5. The love of God is shed abroad in our hearts by the Holy Ghost.

14. Rom. viii. 16. The Spirit beareth witness—that we are the children of God.

15. 1 Cor. ii. 12. That we might know the things that are freely given to us of God.

16. 1 John i. 3. Truly our fellowship is with the Father, and with his Son, &c.

17. Prov. xiv. 10. And a stranger doth not intermeddle with his joy.

18. Is. xxvi. 3. Thou wilt keep him in perfect peace whose mind is stayed on thee.

19. Philip. iv. 7. The peace of God which passeth all understanding, shall keep your hearts.

20. Ps. iv. 6. Lord, lift thou up the light of thy countenance upon us.

Oct. 21. Ps. lxxxiv. 11. The Lord God is a sun and shield—*he* will give grace and glory.

22. Ps. xlviii. 14. This God is our God for ever and ever.

23. Ps. xvi. 11. In thy presence is fulness of joy,—pleasures for evermore.

24. Phil. iv. 4. Rejoice in the Lord alway, and again, I say, rejoice.

25. Phil. ii. 1. Consolation in Christ,—comfort of love—fellowship of the Spirit.

26. 2 Cor. i. 12. Our rejoicing in this, the testimony of our conscience.

27. 1 John iii. 21. If our heart condemn us not, then have we confidence toward God.

28. Acts ix. 31. Walking in the fear of the Lord, and the comfort of the Holy Ghost.

29. Col. ii. 2. That their hearts might be comforted, being knit together in love.

30. Ps. cxix. 35. Make me to go in the path of thy commandments; for therein do I delight.

31. Ps. lxxxvi. 4. Rejoice the soul of thy servant; for unto thee—do I lift up my soul.

XI. WARNINGS AND INVITATIONS TO SINNERS.

Nov. 1. Rom. i. 18. The wrath of God is revealed —against all ungodliness and unrighteousness.

Nov. 2. Col. iii. 6. The wrath of God cometh on the children of disobedience.

3. Matt. iii. 7. Who hath warned you to flee from the wrath to come?

4. Luke xiii. 3. Except ye repent, ye shall all likewise perish.

5. Acts xxvi. 20. Repent, and turn to God, and do works meet for repentance.

6. Ezek. xviii. 30. Turn from all your transgressions, so iniquity shall not be your ruin.

7. Matt. ix. 13. I am not come to call the righteous, but sinners to repentance.

8. 1 Tim. i. 15. Christ Jesus came—to save sinners; of whom I am chief.

9. Heb. v. 9. He became the author of eternal salvation to all—that obey him.

10. Prov. i. 22, 23. Simple ones—scorners—fools *hating* knowledge; turn you at my reproof.

11. 2 Cor. vi. 2. Behold now is the accepted time,—the day of salvation!

12. 2 Cor. v. 20. We pray you in Christ's stead, be ye reconciled to God.

13. Rev. xxii. 17. Whosoever will, let him take the water of life freely.

14. Is. lv. 3. Come unto me, hear, and your soul shall live.

15. John vi. 37. Him that cometh to me, I will in no wise cast out.

16. Luke xiv. 17. Come, for all things are now ready.

17. Luke xiv. 22. It is done as thou hast commanded, and yet there is room.

Nov. 18. Luke xiv. 23. Go out into the highways and hedges, and compel them to come in.

19. Matt. xi. 28. Come unto me all ye that labour—and I will give you rest.

20. John v. 40. Ye will not come to me, that ye might have life.

21. Heb. xii. 25. See that ye refuse not him that speaketh.

22. Heb. ii. 3. How shall we escape, if we neglect so great salvation?

23. Is. lv. 2. Wherefore do ye spend—labour for that which satisfieth not?

24. Prov. ix. 6. Forsake the foolish, and live, and go in the way of understanding.

25. 2 Cor. vi. 17, 18. Come out,—be ye separate,—and I will be a Father unto you.

26. Heb. iii. 15. To day, if ye will hear his voice, harden not your hearts.

27. Rom. ii. 5. Thou treasurest up unto thyself wrath, against the day of wrath.

28. Jer. v. 31. And what will ye do in the end thereof?

29. Ps. l. 22. Consider this, ye that forget God, lest I tear you in pieces, &c.

30. Deut. xxxii. 29. O, that they were wise, that they would consider their latter end.

XII. THE DOCTRINE OF PROVIDENCE.

DEC. 1. Acts xvii. 24, 25. God—giveth to all life, and breath, and all things.

2. Ps. cxlvii. 9. He giveth to the beast his food, and to the young ravens which cry.

3. Ps. civ. 29. Thou takest away their breath; they die, and return to their dust.

4. Matt. ix. 29. One sparrow shall not fall to the ground without your Father.

5. Matt. v. 45. He maketh his sun to rise, —and sendeth rain on the just and— unjust.

6. Ps. cxlviii. 8. Fire and hail, snow and vapours, stormy wind, fulfil his word.

7. Amos v. 8. That calleth for the waters of the sea, and poureth them—upon the earth.

8. Nah i. 3. The Lord hath his way in the whirlwind, and in the storm.

9. Job xl. 9. Hast thou an arm like God? or canst thou thunder with a voice like his?

10. Ps. xviii. 7. The earth shook and trembled,—because he was wroth.

11. Ps. lxv. 7. Which stilleth the noise of the seas,—and the tumult of the people.

DEC. 12. Job xxxviii. 11. Hitherto shalt thou come;—here shall thy proud waves be stayed.

13. Ps. lxxvi. 10. The wrath of man shall praise thee;—the remainder—shalt thou restrain.

14. Prov. xix. 21. Many devices in a man's heart;—the counsel of the Lord shall stand.

15. Dan. iv. 35. None can stay his hand, or say unto him, what doest thou?

16. Is. lxvi. 10. My counsel shall stand, and I will do all my pleasure.

17. Acts iv. 28. To do whatsoever—thy counsel determined before to be done.

18. Is. x. 7. Howbeit he meaneth not so, neither doth his heart think so.

19. Matt. xxii. 7. He sent forth his armies, and destroyed those murderers.

20. Is. xiii. 5. Even the Lord, and the weapons of his indignation.

21. Hab. i. 12. O mighty God, thou hast established them for correction.

22. Luke xxi. 18. There shall not a hair of your head perish—

23. Matt. x. 31. Fear—not;—ye are of more value than many sparrows.

24. 1 Cor. iii. 22, 23. The world,—life—death,—all are yours; and ye are Christ's.

25. Matt. xxviii. 18. Jesus—spake,—saying, all power is given unto me, in heaven and earth.

DEC. 26. Rev. i. 18. I am alive for evermore,—and have the keys of hell and of death.

27. John xi. 25. Jesus said, I am the resurrection and the life.

28. Rev. xix. 16. He hath—a name written, King of kings, and Lord of lords.

29. Heb. i. 14. Are not all *angels*—sent forth to minister for—the heirs of salvation.

30. 1 Pet. iii. 22. Angels, authorities, and powers, being made subject to him.

31. 1 Cor. xv. 25. He must reign till he hath put all enemies under his feet.

V.

FROM THE

EVANGELICAL MAGAZINE.

JUNE, 1795.

REMARKS ON THE PARABLE OF THE UNJUST STEWARD.

THE several replies made to *Indagator's* question on our Lord's inference from the parable of the unjust steward, though very pertinent and useful, seem not to have exhausted the subject, or to have precluded the propriety of making some further observations upon it.

" The lord commended the unjust steward, be-
" cause he had done wisely." The *injustice* of his expedient was glaring, but the *policy* of it was admirable: and his conduct in this particular, was proposed by Christ to his professed disciples as worthy of their imitation: and indeed the conduct of worldly men, " in their generation," may commonly suggest useful instruction and reproof to the children of light, in their most important pursuits. The steward, perceiving that his trust was expiring, and distress about to seize on him, formed a plan,

at his lord's expense, to secure to himself a maintenance when deprived of other resources. We are all stewards; all we have and are, as the rational creatures and subjects of God, is entrusted to us, and an account will shortly be required of the use to which we have applied it. We have all wasted our Lord's goods, and death will speedily deprive us of our stewardship; and, if we die under the condemnation which we have merited, the doom of the rich man, mentioned in the subsequent part of the chapter, will be our's. But we live under a dispensation of mercy through our divine Mediator; in whom, when we believe, we "are freely justified by faith," "made the righ-" teousness of God in him," and "heirs according "to the hope of eternal life." This justifying faith, however, is an active principle, and influences proportionably our whole conduct. When we first believe the testimony of God concerning the wrath to come, and the refuge provided for us, faith principally works by fear, desire, and hope. When our views become more distinct, and we possess a habitual confidence that "Jesus hath deliv-" ered us from the wrath to come, by bearing our "sins in his own body on the tree," faith principally "works by love;" by admiration of the excellencies of Christ; longings after near and intimate fellowship with him; gratitude for inexpressible obligations received from him; zeal for his glory; love of his cause and people: and a cordial desire that all around us, and all men every where, if it might be, should know, love, honour, and be blessed in him and his salvation. The same principle of living faith overcomes the world and puri-

fies the heart; and, when ambition, avarice, sensuality, malignant and selfish affections, are crucified, and the fears of reproach, contempt, and persecution are overcome, through our "glorying "in the cross of Christ, by whom the world is cru- "cified to us, and we to the world;" then we are proportionably brought under the constraining influence of love to him, "who died for us and "rose again," and induced to imitate him who, "though he was rich, for our sakes became poor, "that we, through his poverty, might be made "rich!" And under the teaching of the Holy Spirit, whose indwelling is the seal of our justification by faith, we exercise the wisdom of using things temporal, in subserviency to our eternal good, by improving them as talents to the glory of the Lord, the comfort of his people, and the good of mankind. Thus our present use of the things entrusted to us, will conduce to our advantage, when death shall terminate our stewardship; for then especially, the word will be fulfilled, "To him "that hath shall be given, and he shall have abun- "dantly; but from him that hath not shall be "taken away even that which he seemeth to "have." This indeed will in no wise be the reward of any *merit* in our obedience: yet it will not only evidence our faith to be living, but it will ascertain the proportion of our future felicity; for the Lord loves and recompenses the fruits of his own Spirit: every vessel of mercy will certainly be full, but all will not be found equally capacious: the exercise of holy affections conduces greatly to the increase of them; and liberal

love, above all other things, expands and enlarges the heart.

With these observations before us, let us examine the scripture in question.—"The mammon "of unrighteousness" denotes those riches in the getting, hoarding, and spending of which so much iniquity is committed, that ungodly men seem to worship a cruel idol; while piety, truth, integrity, and mercy, their own bodies and souls, yea their children and relatives, as well as their neighbours, are laid as bleeding sacrifices on the altar of *Mammon*. Yet in the use of these very riches (which as the creatures of God are good in themselves,) professed Christians are exhorted "to make themselves friends;" in allusion to the steward's having made himself friends by disposing of his master's property: for that portion of a man's wealth, which from love to Christ is expended on works of piety and charity, not only supplies the wants of the saints, and excites them to praise God, but it also reminds them to pray for their benefactors, in cordial love, which is one of the most desirable proofs of true friendship;[1] and, as many persons of this description, after having received the most important good through the liberality of their brethren, may go before them to glory; so we may conceive of them as standing ready to welcome their benefactors into everlasting mansions, when flesh, and heart, and all earthly resources fail them.

Let us fix our thoughts on some one of those distinguished few, whose liberal love to man for

[1] 2 Cor. ix. 10—15.

Christ's sake, persevered in for a long course of years, among other acts of beneficence, sent the word of life to tens of thousands whom they never saw, and was thus instrumental to the salvation of numbers. May we not imagine that we see the spirits of those righteous persons, to whom the liberality of such a believer was "life "from the dead," waiting the moment of their benefactor's dissolution, and his last expiring groans, to welcome him "into everlasting habi- "tations," with shouts of triumphant joy and fervent thanksgiving, whilst they see him receive "a full reward" of "his work of faith, and labour "of love, and patience of hope in the Lord "Jesus?" Now can a more ecstatic rapturous feeling be conceived, than that which must thrill through every soul on such an occasion; except we think of the believer's beholding, face to face, that transcendently greater Benefactor, who hath "loved him and washed him from his sins in his "own blood."

But turn the glass, and behold a professor of the gospel, who, possessing wealth, has spent it in ostentation and luxury, or hoarded it in covet- ousness, saying to the poor disciples of Christ, "Depart in peace, be ye warmed or clothed!" Conceive of this man, when turned out of his stewardship: what an awful reverse! The abuse of his talents proves that his faith was dead, his hope presumption, and his profession hypocrisy. Christ's deserted cause, his neglected disciples, and his violated commandments, concur to prove that he loved the mammon of unrighteousness more than the Saviour of the world; that he re-

sembled Judas or Ananias, more than any other of the primitive professors of the gospel; and that he copied the injustice, but not the wisdom, of the steward in the parable.

But few of Christ's disciples are rich: therefore he adds, "He that is faithful in that which "is least is faithful also in much." Faithfulness in a Christian, who considers himself as a steward, implies a practical conviction that he is bound by every tie, but most by that of love and gratitude, to employ his talent according to the will of his Lord, as far as he knows it. In proportion as a man acts from this principle, and by this rule, he meets with a gracious recompense for the meanest services: the widow's two mites, expressing her fervent love, are as acceptable as the most costly oblations bestowed from an equal measure of the same love, and far beyond such as spring from another source. And as all we possess is the Lord's, we rob him when we employ it contrary to his will; and this injustice, in the use of a little, shews the same bad state of the heart as when great affluence is thus abused. Nothing we have of this world is properly our own, or given us exclusively for our own sake: nothing of this kind can make us truly rich or happy: but grace is "our own," and terminating in glory, constitutes "the true riches," unalienable and sufficient for our everlasting felicity. Now on what grounds can we suppose that we partake of the grace of God, or shall at length be admitted into the mansions of the blessed, if we do not find our hearts disposed to improve our talents to the glory of God and the benefit of mankind,

from faith in Christ, and love to his name, his cause, and his people.—In short, we may either serve God or Mammon, but we cannot serve both. Every justified believer aims to serve God in the use of his worldly substance, be it more or less: every servant of Mammon aims at some worldly advantage, even by his profession of the gospel, and his religious duties. Thus the characters of believers and unbelievers may be distinguished, and according to this distinction will be the recompense of every individual.

ENNOMOS CHRISTO.

VI.

FROM THE

(AMERICAN) THEOLOGICAL MAGAZINE.

I.—REMARKS ON HOPKINS'S INQUIRY INTO THE NATURE OF TRUE HOLINESS: IN A LETTER TO A FRIEND.[1]

You desire my sentiments on Dr. Hopkins's 'Inquiry into the nature of true holiness.' I am very ready to give them: but to enter into particulars, and speak on them with exactness capable of enduring critical investigation, would engross too much time and attention to consist with my other engagements. I can therefore, attempt no more than some general thoughts which occurred to me while reading.

I trust I am as decidedly averse to a *mere* selfish religion as Dr. Hopkins; and I see clearly the radical defect of Mr. Hervey's scheme, and of

[1] This letter was not in the least intended for publication. The friend addressed was the Rev. Dr. Ryland, of Bristol. The reader may find more on the subject of these communications in 'Letters and Papers of the late Rev. T. Scott,' pp. 131—142.—J. S.

many statements by modern divines, on this very account. Many of them, I hope, feel and act inconsistently with their own system or language, otherwise I could not think well of their state and character. But I am of opinion that Dr. Hopkins pushes, or rather is *pushed* by our artful enemy, into the opposite extreme. *Incidit in Scyllam qui vult vitare Charybdim.* It seems to me that he does not sufficiently mark the distinction between man as God made him, and man as he hath made or marred himself; so that he speaks sometimes as if God's work in creation needed mortifying and crucifying, as well as Satan's work and image in the soul. When, however, he comes to answer objections, and deduce inferences, he appears to me to give up most of what he had been contending for, and most of what he maintained different from others: and, I own, I think he often writes obscurely and ambiguously, and with much repetition.

I would, however, make a few short observations on his book, of a more particular nature.

1. Suppose his system to be speculatively or philosophically true, it is too refined and subtle for by far the greater part of mankind, even if they had leisure and advantages for such studies. A man must be naturally of a metaphysical, abstract genius, exercised by use, before he can clearly take in his sentiments, and apply them to experience and practice. I own that, through disuse, I am grown so dull, that I am sometimes at a loss to understand his meaning and his plan.

I am not disposed to quarrel with every thing exact or systematical, as metaphysics; yet still abstract, subtle schemes, not directly grounded on scripture, should not be deemed essential to Christianity; and I cannot but think that numbers hold the substance of truth, and possess *disinterested* religion, who could not understand, or would be stumbled at his book.

2. Probably the divine perfection, as well as the divine essence, and the truths and commands of God, may be in their own nature simple, one, uncompounded, &c: but yet it is plain that this is not the best way of proposing them to the minds of men; for it is not the Lord's way of doing it. He speaks to us as children, as weak worms, who must see things in compartments, a little at once, and who are overwhelmed and confounded by the immensity of divine things as they are in themselves; and it is best for us to "speak "as the oracles of God." Infidels and Socinians have made their advantage of the philosophical notion of *simplicity*, and so have explained away the scriptural language of the justice, wrath, and vengeance of God. I acquit Dr. Hopkins of every meaning of this kind, and, with my metaphysical spectacles, I can see dimly, or think I see, simple benevolence in God to be equivalent to wisdom, truth, holiness, and even avenging justice; and simple benevolence in man, to be repentance, faith, fear of God, love of God, love of the brethren, compassion to sinners, patience, temperance, sincerity, fortitude, &c. Yet it will never be generally perceived by mankind: and I apprehend that none of us are so familiar with such subjects,

as not to be helped in our meditations by considering the divine perfections *distinctly*, as well as in harmony; and the different parts of the Christian character in like manner.

3. I cannot but think that, when our minds are exerted to the utmost upon this scheme, still love to the spiritual excellence of the divine character, and to God's image in his people, and gratitude for *personal benefits*, are not sufficiently prominent. I do not think the love of the saints is sufficiently distinguished by Dr. Hopkins from benevolence to sinners; and, though complacency and gratitude may perhaps be implied in benevolence, yet they are better spoken of distinctly.

4. Dr. Hopkins's distinction between *loving self as self*, and the *love of ourselves*, is too nice for my dull faculties. In short, I cannot but think, after all, that we *ought to love ourselves as ourselves*; and I can form no idea of any other way of loving ourselves. But here seems the chief fault of his system. The scripture throws the blame on our "love of the world, and the things that are in the "world;" our "carnal mind," which chooses, relishes, and prefers "the things of the flesh;" our idolatry, in loving money, pleasure, honour, &c. more than God; "forsaking the Fountain of "living waters, and hewing out broken cisterns "which can hold no water." Now Dr. Hopkins applies all this to self-love, and scarcely mentions the idolatrous love of the creature, of which the scripture is so full. While self-love seeks its good in the creature, it is downright *selfishness*: the glory of God, and the good of others, except for our own sake, are wholly neglected: men stand

in each other's way; the divine law stands in the way of them all; and every species of ungodliness and unrighteousness is the consequence. When men, in religion, seek eternal salvation merely as deliverance from misery, and the enjoyment of happiness suited to their taste; their selfishness and idolatry remain: but, when they seek the Lord, and return to him, and seek happiness in his favour and service, in renewal to his image, in beholding and adoring his glorious excellencies, and enjoying his love; they are cured of selfishness and idolatry; they love themselves wisely, and in a holy manner; and they never seek their own happiness so entirely, as when they most readily labour, venture, suffer, and deny themselves to glorify God, and do good to his creatures.

5. Self-love, in this case, receives a new direction, and is exercised in a new manner: but it is *gratis dictum* to assert that it is an opposite principle. Thus it subsists in angels, thus it subsisted in man, created in the image of God. Sin did not destroy this principle, and implant another, but gave it a perverse direction, from which grace recovers it.

6. If we condemn all self-denial for the sake of our own salvation, we must condemn much of the scriptures; yet proud self-justifying self-denial, in hope of a carnal heaven, is downright selfishness.

7. If there were a hell in which God and men were loved, and God adored in holiness, grace might lead a man to be willing to go thither for the general good of the universe; but to be willing to be eternally unholy, that is, eternally

to hate God and man, is a singular effect of disinterested love of God and man; and the scripture requires it not: Christ exemplified it not. He knew he should be glorified when he submitted to be made a curse for us.

Upon the whole, I think Dr. Hopkins generally strains the bow till it breaks. He represents that which, if attainable at all, must be the summit of created holiness, as possessed by men who doubt whether God be not their enemy; and, in many things his theory is too fine spun, though much of it is radically true and important.

September, 1796.

2.—REMARKS ON THE THEOLOGICAL MAGAZINE: IN A LETTER TO THE SAME FRIEND.

As to the Theological Magazine, I am apt to say, "Beware lest any man spoil you through "philosophy." The Americans, at least some of them, seem in danger of corrupting Christianity by philosophy, as much as Origen and Clemens Alexandrinus did of old. From some things, perhaps, carried rather too far by Edwards and Bellamy, some of them take occasion to introduce notions subversive of the most important principles of those writers: nay, the negative side of the modern question (respecting faith being a duty,) is evidently implied in some of the papers signed *Speculator*: and one of them on *blame* almost equals even Mr. Hume himself, who says the want of honesty, of sense, and of a leg, is equally criminal. Excuse my freedom, and im-

pute it to my fear of extremes, and of speculating away the gospel, and running into scepticism or fatalism.

September, 1796.

3.—REMARKS ON HOPKINS VINDICATED: IN A LETTER TO THE EDITOR OF THE THEOLOGICAL MAGAZINE.

London, May 18, 1798.

Sir,

In your Magazine for March and April, 1797, there is a paper entitled 'Dr. Hopkins vindicated,' in which I am in some measure concerned. A friend sent me Dr. Hopkins's 'Inquiry into the Nature of True Holiness,' and some other American books, desiring me to give him my opinion of them. Accordingly, having as I read marked a few particulars which I felt an objection to, I sat down when I had done, to write a familiar letter on the subject, amidst a hurry of other engagements: and, without stopping or transcribing one line, I filled two sheets with my remarks. I had not the least idea that I was writing for the press; and much less could I have conceived that my hasty thoughts were destined to meet the critical inspection of the acute metaphysical theologians of New England. But I soon learned that some, at least, of my remarks had crossed the Atlantic; and, at length, I was astonished, and rather displeased, at seeing them printed in your Magazine.

The vindicator of Dr. Hopkins has compelled

me to this vindication of myself, by his animadversion on my introductory observation, in which I referred solely to the haste in which I was about to write my sentiments, and not at all to the superficial consideration with which I had formed them. Had the vindicator lamented that men, destitute of the requisite talents, or whose *views* in these respects biassed their *reasonings*, would engage in such discussions, I should have held my peace; but superficial investigation, preceding an apparently dictatorial decision, constitutes a criminality of which I do not wish to be suspected by my American brethren. For considerably more than twenty years I have given up myself to such studies, and have at least been sufficiently addicted to metaphysical speculations. The religious people in Old England look upon me as a New England divine, which is to them, in general, no recommendation: I have been much indebted to Brainerd, Edwards, Bellamy, and others; and I yet regard them with veneration, as writers of deep discernment and eminent piety, though I have some few reserves. Had I been writing to some of my countrymen, I could and should have filled my paper with observations on the excellency of that kind of religion contained in Dr. Hopkins's work, when compared with the laxity of principle too prevalent here; but I had no occasion to do this, for my friend well knew that our sentiments on that head entirely coincided. Yet this circumstance gives my observations rather the appearance of *carping* and *snarling*, than of fairly estimating the worth of the work.

I am by no means disposed to enter the lists

with the veteran disputants of North America; yet I cannot retract what I have advanced. "What I have written, I have written," let it shift for itself; though, had it been intended for publication, it would have assumed a very different appearance. I observe, however, that the vindicator, (5th objection,) substitutes the word *selfishness* for *love of one's self*; and this gives an erroneous view of my real sentiments. By *selfishness* I mean *foolish, apostate, carnal self-love*; and had Dr. Hopkins used this word only, my trouble would have been spared. But I contend that *love of one's self*, even *as one's self* is not radically evil, but existed in man as God at first made him; as indeed it must in every creature, holy or unholy. It is the mere appetite for happiness, and no more morally good or evil than hunger, or thirst, or any other natural appetite: but it becomes *holy* or *unholy* accordingly as it seeks its gratification in knowing, loving, glorifying, and enjoying God, and in doing good; or in obtaining and enjoying the creature. In the former direction it cannot be inordinate; in the latter it becomes so immediately, when our own indulgence in the smallest degree interferes with our obedience to God. Self-love, under a holy direction, is distinguishable from love to God, and from love to his creatures: but, like three distinct streams that approach each other till fully united, these holy affections approximate as sanctification advances; and, when that shall be perfected, they shall completely unite in one river flowing on to all eternity. It is indeed said, that man does not now exist as God made him: but surely we may

distinguish between Adam's nature before he fell, when God pronounced him very good, and his nature after he fell, and became desperately wicked. That which was natural before the fall cannot want mortifying, but that only which the fall made natural. *Selfishness* is the depravation of self-love, as intemperance is of thirst. . . .

I am not yet convinced that a man would shew his love to God by a willingness to be eternally and perfectly unholy and miserable; that is, to hate God for ever. If this were possible, would it not be a most awful instance of "doing evil that good "might come?" Surely such speculations carry things to an extreme: and it is evident, even from the reasonings of those who favour them, that they have a very slender and ambiguous support in scripture. The apostle says, "he laid down his "life for us, and we ought to lay down our lives "for the brethren:" but he seems not so much as to have thought of an infinitely greater sacrifice, which true love would be willing to make if necessary. In places where the doctrine of election is deemed so essential, that a person can hardly be thought a Christian who does not hold it, I have often observed individuals reconciled to it, not by a real submission to the righteousness and sovereignty of God, but by an idea that they themselves are elect. And may not the sentiment, 'that a 'willingness to be lost for ever, if the glory of God 'and the good of the universe require it, is the 'essential distinction between holy and selfish 'religion,' give occasion to a similar self-deception, and lead men to work up their minds to a persuasion that they are thus willing, as the best

evidence of their safety? "The heart is deceitful "above all things;" and "we are not ignorant of "Satan's devices."

I am very far from being an enemy to free inquiry, provided it be conducted with humility, sobriety and reverence of God. But *suppositions* sometimes put for the sake of argument, concerning his decrees, operations, and dealings, make me shudder, as if I heard blasphemy. Surely poor short-sighted worms ought to be impressed with deeper awe of the infinitely holy and gracious majesty, before which angels veil their faces, than to use such language, and indulge such reasonings, in speaking of God! I must also think, that we should be careful not to intrude, with *boldness*, not to say presumption, into "things not seen," and not adventurously to deduce probable consequences from revealed truths. I mean not to offend, but it appears to me that the pride of reasoning, and confident speculation, are as much the danger of religious people in North America, as antinomian laxity and selfishness are of those in Old England. The *rationale* of Christianity, as some call it, if carried farther than a sober and full understanding of the scriptures, will prove a dangerous matter. Religion came from God in full perfection, and can never be *improved*, though it may be *spoiled*, by philosophy: and, the nearer our sentiments and expressions accord to those of the holy prophets and apostles, the purer will our religion be. The pride of self-wisdom is as congenial to our fallen nature, and as opposite to Christianity, as any other kind of selfishness: "for "the wisdom of this world is foolishness with God."

The Bible is, " a light shining in a dark place." It says a little concerning the entrance of sin, and the ruin of our race; but it gives us full and clear instructions in respect of our guilt, danger, refuge, and path. By this light I would walk, and with it be contented, till I come to that better world where full day will be poured on all the ways and works of God. I once thought myself competent to reason on many subjects, which I now feel to be far too wonderful for me. I am afraid of desiring to be " wise above what is written," " lest " the light that is in me should prove darkness." " *Secret things* belong unto the Lord our God; " but the things which are revealed belong to us " and to our children for ever, that we may do all " the words of this law." For, " the fear of the " Lord, that is wisdom, and to depart from evil, " that is understanding." And the apostle, having gone to his limits in imparting what he had received, exclaims, " O the depth of the riches both " of the wisdom and knowledge of God! How un- " searchable are his judgments, and his ways past " finding out! For who hath known the mind " of the Lord? or who hath been his counsellor?"

Allow me to add, that in my humble opinion, your magazine would be more useful if more devotional and experimental subjects were introduced, and such as were suited to influence the affections, and keep alive a tenderness of conscience; while our Magazines would be much improved by substantial doctrinal and practical instructions. There are however in most of them, very useful papers; and I cordially wish you success in the name of the Lord.

VII.

EXTRACTS FROM TWO LETTERS

to a Minister[1] who asked the writer's opinion of a Sermon on the Times, which he had been requested to publish: the text, Nahum ii. 1. "He that dasheth in pieces is come up before thy "face: keep the munition, watch the way, make "thy loins strong, fortify thy power mightily."

LETTER I.

An early answer to your question can contain only an extemporary opinion; and I feel myself incompetent to decide on the subject. I own I am not very partial to *accommodation*; and I thought, while you were preaching, that, if you had said the same important things from a text

[1] The late Rev. George Patrick, LL. B. The letters were written about the year 1799. The extracts here given are taken from a Memoir, which was published of Mr. P., no copies of the originals having been kept.—J. S.

in which they were evidently contained, they would have been more convincing, impressive, and effectual: but then I observe that a great majority is against me in this respect.

The ingenuity, that deduces important instructions from a text which seems not to contain any thing to that special point, excites the approbation and admiration of many: but some think it unwarranted, and that it gives too much scope for fancy; and tends too much to take men off from the plain meaning of scripture, to hunt after such allusions, till they forget the *Go, and do likewise*; as has been exceedingly the case in the parable of the good Samaritan. Your allusions, however, though I own I could not find the ground of them in the text, were of a practical nature and tendency; and thus calculated to produce good among those who have a taste for accommodation.

LETTER II.

— If I had not considered you in a very different light from that in which I do some preachers, in whose sermons imagination and accommodation predominate, I should have evaded the question, or declined giving an answer. But I deem you to be of so right a spirit, and your aim to be so simple, that any thing of this kind, which gives umbrage to some persons, and is not unfrequently ascribed to a wrong cause, must arise from an error of judgment, which may, without much

difficulty, be rectified, if indeed we who judge thus be in the right.

Your sermons always have a good tendency: as such, I must give my approbation, leaving every man to his own method of attaining his object; though I may think that method is not the best of which he is capable. I am fully satisfied that you are capable of even *excelling* in that way which seems to me most suited to communicate solid instruction—to produce abiding conviction—and so to silence objection, by "sound speech which cannot be condemned, that "they who are of the contrary part may have "nothing to say against it:" for I have heard you, and others, who are no more favourable to accommodation than I am, have heard you, and have wondered that you did not understand where your *forte* lay.

When you take a plain text, full of matter, and from the *real* meaning of the text raise doctrines, draw conclusions, explain, illustrate, and apply the subject, there is great weight in your manner of preaching; which your fertility of invention and liveliness of imagination, kept in due bounds, render more interesting to the *many*, without giving just ground of umbrage to the *few*. But it appears to me and to others, that you frequently choose texts *suited to give scope to the fancy*, which is constituted the interpreter, instead of the judgment; and that you thus discover allusions, and deduce doctrines and instructions, true and good in themselves, but by no means contained in the text, nor, indeed,

easily made out from it even in the way of accommodation. In this case, your own vigour is principally exerted in the exercise of the imagination; and, while many hearers are surprised, amused, and delighted, their understandings, consciences, and hearts are not addressed or affected, by any means in so powerful a manner as by a plainer subject.

What St. Peter says of prophecy, that it is "not of private interpretation," is true of every part of scripture: the Holy Spirit had, in every part, one grand meaning, and conveys one leading instruction; though others may, by fair inference, be subordinately deduced. This is the real *spiritual meaning*, which we should first of all endeavour to discover, as the foundation of all our reasonings and persuasions. We should open, allege, argue, enforce, apply, &c. from this *mind of the Spirit* in scripture: nor is any passage fit for a text, properly speaking, which does not admit of such an improvement of it, in its real meaning. But that, which you seem to call the '*spiritual meaning*,' is frequently no more than a *new meaning* put upon it by a lively fancy.—Typical subjects, indeed, have a spiritual meaning, and in another sense, under the literal meaning; being intended by the Holy Spirit to shadow forth spiritual blessings under external signs; and some prophetical visions are enigmatical, and the spiritual meaning is the unriddling of the enigma. Parables, and such parts of scripture as the Canticles, are of the same nature. But in all the judgment should be the

expositor, not the fancy; and we should inquire what the Holy Spirit meant, not what we can *make of it*.

But there are many scriptures that have no other meaning than the literal; and which are to be improved, not by finding out a new meaning and calling it spiritual, but by trying what useful instruction we can deduce from the plain sense of the passage. To illustrate my meaning, let me bring forward your text as an instance. Nabopolazar, king of Babylon, who, in conjunction with Cyaxares, king of Media, subverted the Assyrian empire, is supposed to be meant by "the dasher "in pieces;" and your accommodation of this title to the French was fair. But the latter part of the verse is a challenge to the inhabitants of Nineveh, to do their utmost to withstand the fierce conqueror; with an intimation that it would be all to no purpose: "Keep the muni- "tion; watch the way; make thy loins strong; "fortify thy power mightily:" for, as the Lord had not spared the offending Israelites, but had punished them by the Assyrians, who cruelly treated them; so he would not spare the Assyrians, but would destroy Nineveh by the Babylonians, who would fully avenge on the Assyrians their cruelties to Israel. Now I think the accommodation of this to our watching, praying, and using all means of averting the wrath of God from a guilty land, with hopes of success, must appear far-fetched to those who study the scriptures carefully; and who would say, 'The instruction was good, but what right had the preacher to put such a sense on the words? At

this rate, we may make the scriptures mean what we please, by putting our own sense on any passage; and there will remain no certainty in interpreting scripture, but it will be equally easy to prove error as truth from it.' In fact, I thought I could see that you had some difficulty in making the allusion out; and were too much engaged in that pursuit, to bring it so much home with energy to the heart and conscience as you would have done, if you had said the same things from the words of Joel for instance, chap. i. v. 12—14, or 17; or those of Isaiah, i. 16—18. Nor let it be forgotten, that many hearers of the gospel love best to have evangelical truths proposed without much application, for reasons best known to themselves, or rather to the Lord.

My dear sir, I am so deeply convinced that this way of accommodation is capable of very dangerous abuses, and has been so abused to very bad purposes, by those who make divisions and deceive souls, that I grieve when any person of real piety and respectability gives countenance to it; and I have so high an opinion of your integrity, benevolence, desire of glorifying God, and of doing good; and of your talents likewise, if properly exerted; that I have long wished to discuss the subject with you.

You have a popular turn; you will be sure to have hearers; and if I could drop a hint, which should render your ministry more unexceptionable and useful, I should be glad to be a prompter when unable to be an actor. I have more need for spurs than a curb-bridle, in respect of the imagination; but I will venture to say I speak

the sense, not of two or three fastidious critics, but of all the best judges in London, that you need a strong curb, when your imagination is concerned in preaching; for I have heard many persons, who are not unfavourable to your ministry, and who greatly love you, lament it; though, like myself, they did not plainly say it to you.

It appears to me that you are too much dejected about it; and ready to despond, without any occasion. Your heart is upright; your doctrine sound; your aim and dependence simple: there needs no 'revolution' in your preaching in any respect: a few hints, duly and constantly kept in view, would remedy all, that your *candid* friends object to; and, as to the rest, you cannot expect to please them. I should hint to you, 1st, the propriety of commonly taking plain and full texts, which evidently contain the substance of what you mean to set before the people. For taking difficult texts has been so abused, that judicious persons are almost always ready to ascribe it to a bad motive. 2. Of first inquiring after the primary meaning and intention of the text, by examining the context accurately; and then considering what subordinate uses may be made of the general subject. 3. To aim at keeping judgment and imagination in their proper places; judgment as expositor, imagination merely to illustrate and give animation to the decisions of judgment. 4. To be upon your guard, when thoughts which strike your fancy by novelty occur to you: they are seldom so solid as brilliant; and sometimes have little but novelty to recommend them, as a sober review of them may often convince us.

VIII.

FROM THE

CHRISTIAN GUARDIAN.

I.

FEBRUARY, 1810.

REFLECTIONS ON THE BIRTH OF A CHILD.

John xvi. 21. "*A man is born into the world!*"

A human being is brought into existence.—Of animals it may be said, A while ago they were not, and in a very short time they shall totally cease to exist: but not so this child. A while ago he was not; but once born into the world, his existence shall be as eternal as God himself.

A man, a fallen, sinful, accountable creature, is born into the world: if he lives he will soon become an actual transgressor of the divine law, and will fall under the curse denounced against them that continue not in all things written in the book of the law, to do them. And even now, because he has received a corrupt nature, he is "a "vessel of wrath fitted for destruction"—"a child "of wrath even as others." In both respects,

therefore, unless some remedy be devised and applied, "it had been good for him that he had "never been born."

But, blessed be God, he is born into that world of which the eternal son of God is become the Saviour; having assumed this very nature, but without sin: and, "having made peace by the "blood of the cross," in this same nature he reigns Lord of all worlds, and is "able to save to the "uttermost all them that come to God by him, "seeing he ever liveth to make intercession for "them." If then this man "born into the world" can be taught and led to trust in this Saviour, he will be "saved from wrath," and made "equal "with angels," and like unto the Redeemer, in the presence of God for ever and ever.

'This "man born into the world" (should the parent say,) is my son, by my means he has received an immortal existence: can any thing which I can do tend to render this immortality a blessing to him? May any thing which I do, or any thing which I neglect to do, conduce to render it an eternal curse? What solemn, what interesting inquiries! what various duties, what cautions, what motives do they suggest!

'In this present life this "man born into the "world" may either be a blessing or a curse to numbers. Many may have cause "to rejoice at "his birth," and to bless God for ever on that account; or his principles, his example, his influence, and exertions may be such as shall greatly increase the sum of human wretchedness and wickedness here, and of unmixed misery hereafter: so that multitudes may have reason for ever to

curse the day when he was born, or when they became acquainted with him. And, further still, these good or these bad effects may be felt by generations yet unborn.

'I the parent of this infant (whose future existence may be thus miserable or happy beyond conception, and the source of so much good or evil to others from generation to generation,) profess myself a Christian. I know not what the purposes of God may be respecting this child; but I know what he hath commanded, directed, and promised. Still he saith, "I will be a God to thee "and to thy seed." Let me then beware that I do nothing to cut off the entail of this blessing from my offspring. Still he saith, "Train up a child in "the way he should go, and when he is old he will "not depart from it." "I know him, that he will "command his children and his household after "him, and they shall keep the way of the Lord, "to do justice and judgment; that the Lord may "bring upon Abraham that which he hath spoken "of him." Let me then from the first, with fervent prayers, seek the blessings of the new covenant in Christ for this my child: let me heartily and earnestly devote him to Father, Son, and Spirit, the one God of our salvation. When I receive him after baptism, let me hear my Lord as it were say, Take this child, and bring it up for me. Let me begin as soon as possible (praying for wisdom to the Giver of every good gift,) to instruct him; to restrain and suppress his self-will; to enure him to submission, while yet the will is pliable. Let me remember that 'maxima reverentia debetur puero.' Let me especially

set a strict guard upon my tongue and my temper, from the time when he begins to make any observation. Let me set religion before him, as embodied in a pious, cheerful, benevolent, and amiable deportment. Let me "seek first" for *him* (as well as for myself) "the kingdom of God and "his righteousness." Let me not indulge the desire of seeing him rich or great in this world; but only wish and pray that "he may be *blessed* and "a *blessing*" to others. Let me never forget that, in thus endeavouring to educate this child for heaven, I shall be performing the most essential service in my power to him, to all connected with him, yea and to future generations. Let nothing warp me from this course, nothing discourage my exertions, nothing cool my ardent wishes, nothing prevent my daily fervent prayers for the divine blessing on this arduous, yet delightful attempt, Then "in due season I shall reap, if I faint not."

T. S.

2.

MARCH, 1810.

THOUGHTS ON COL. III. 17.

Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.

At the first glance it must be obvious to every one, that this exhortation implies an unqualified condemnation of all those words and actions, which are not spoken and done "in the name of

" the Lord Jesus:" not only, of all the vice and impiety which men commit; but of all the virtue and morality, and the most self-denying, expensive, and specious devotions of unbelievers. These, not springing from faith in Christ, and love to him, are not done 'as God hath willed and commanded them to be done; and we doubt not 'but they have the nature of sin.'

In order to our "doing all in the name of the "Lord Jesus," there must be a preparation of heart, to which unbelievers are entire strangers: nor can we conceive that the apostles could, with the least propriety, have given such an exhortation to any others than those who appeared to have this inward preparation. Warnings and exhortations of a widely different nature were required in addressing blaspheming Jews, scoffing Gentiles, or those professed Christians whose tenets and conduct proved them to be the "enemies of the cross "of Christ."

None but humble penitents, those to whom "Christ is precious;" those who count all but loss for the excellency of the knowledge of Christ; and earnestly desire to devote themselves to his service, and live to his glory, will enter into the true and full meaning of this evangelical, this holy exhortation.—But what may we suppose to be the special meaning of the apostle in the words under consideration? Surely he who would "do "all in the name of the Lord Jesus" cannot be "ashamed of him" in this evil world, or reluctant, in the most open manner, to profess and avow his faith in him, his expectation from him, his obligations, his gratitude, his love. This confession

of Christ is absolutely and indispensably necessary to a compliance with the apostle's direction: he who would reduce it to practice, must determine to "glory in the cross of Christ alone," and to "go forth with him out of the camp, bearing his "reproach."

A believing dependence, as sinners, on the righteousness and atonement of Emmanuel, and on his all-prevailing intercession, for the pardon and acceptance of our persons and services; and a constant reliance on him for wisdom, grace, sufficiency, and success in every undertaking, must be essential in complying with this requirement. It is also impossible that we can do any thing "in the name of the Lord Jesus," concerning which we are not satisfied whether we ought to do it or not. Some things indeed are expressly forbidden; and others are expressly commanded: concerning these there can be no hesitation. But many things in our daily conduct are simply *allowed*, under certain limitations and regulations; and in respect of these we must be satisfied, after previous inquiry and prayer, that the measure which we adopt is most conducive to our own good and that of others, and most for the honour of the gospel and the glory of our God, so that we may comfortably seek his direction, assistance, and blessing in it; otherwise we cannot do it "in the name of the Lord Jesus."

Whatever we do to please men, or to avoid displeasing them, or from the desire of worldly ease, credit, wealth, or indulgence, cannot be done in the name of Christ. Considering ourselves as "bought with a price," and "redeemed to God

"with his blood;" admiring, adoring, grateful, zealous love, must be our *motive*, in whatever we thus do; the divine commandment our *rule*, and the example of Christ our *pattern*. It is true that we cannot always carry these things in our thoughts, any more than the traveller can always be thinking of the end of his journey. He has it, however, habitually in view; directs his course uniformly towards it; and regulates every material circumstance with reference to it; and, if he discovers that he has deviated from the direct road, he returns, or pauses that he may inquire about it.

The recollection, also, of our accountableness to Christ, and an earnest steady desire to glorify him, according to our ability, during our continuance on earth, are absolutely needful in order to doing all things in his name. But a few hints alone are here intended.

Let us, however, attempt to illustrate the general direction, by adducing a few special instances to which it is applicable. In the verse under consideration, the apostle selects the highest and most honourable service which we can render to God, when he says, "Giving thanks to God, and "the Father by him."—"He that offereth me "praise, glorifieth me." Yet we, who have been guilty of so many and great transgressions, and whose best services are so defective and defiled with sin, must offer even these "spiritual sacri-"fices," in the name, and through the atoning sacrifice of our great High Priest, if we would honour God and meet his gracious acceptance.

In the close of the chapter, the apostle addresses

servants, or *slaves*, and exhorts them to perform the duties of their lowly and trying station, "as "unto the Lord, and not unto men;"—"for ye "serve the Lord Christ." As the noblest of our services must fail of acceptance, except as done in the name of Christ; so the meanest employment of the poorest slave, to the most harsh and cruel master, is ennobled, if done "in the name of "Christ;" by faith in him, from love to him, and in obedience to his command. These reflections shew us, that nothing is either too important and excellent, or too mean and common, to be comprehended in the general requisition. Yet some particulars may be mentioned, as specially important in the inquiry.

When a young person, for instance, is deliberating concerning that line of life which he should choose, how important is it, that he determine "in the name of the Lord Jesus!" His own comfort and usefulness through life, and his eternal salvation, together with the comfort or discomfort, the salvation or ruin, of those with whom he may be connected, or to whom he may hereafter stand related, are concerned beyond calculation in his decision. Let him not then be seduced to choose the more lucrative, agreeable, or genteel line suggested to him; or to follow the advice of worldly counsellors in this important concern; but, "looking unto Jesus" as his Saviour and future Judge, let him consider what profession or employment is most likely to be conducive to his own spiritual good, and his usefulness to his fellow-creatures. "Seek first the "kingdom of God and his righteousness."—Surely,

likewise, when parents choose for their children, or counsel them in choosing, the same considerations are at least equally applicable to them.—In contracting marriage, as much as in any thing imaginable, (for the eternal happiness or misery of future generations is here especially concerned,) let Christians be sure to "do all in the name of "the Lord Jesus:" both in the motive of selection, and in every circumstance connected with a measure of such permanent magnitude. Let all things be so conducted and ordered, that, if Jesus were now on earth, he would deign to honour the marriage with his presence and blessing. Here again, beyond doubt, it is at least as much incumbent on parents, in directing or influencing their children, to do all in the name of Christ, as on the young persons themselves.

In choosing a place of residence, it is peculiarly requisite to "do all in the name of the Lord "Jesus." Let no man imitate Lot in leaving the family of Abraham, and the ordinances of God, for the sake of fertile pastures, lucrative trade, genteel and intelligent society, or a beautiful country, unless he be prepared to take all the consequences. But let every one regard the prospect of good to his own soul and to the souls of his family, and the opening for doing good to others, as the grand considerations on such an occasion.

In changing one situation of life for another, especially a secular employment for the sacred ministry, or the office of a Missionary, the same principles are peculiarly applicable.

In preparing for these and similar services,

many studies are generally requisite which would otherwise be scarcely worthy of attention. In these respects, likewise, the general rule of the apostle ought to be referred to. But let these hints suffice for particular illustration. The apostle does not confine his exhortation to the more prominent concerns of life: he considers nothing as of trivial consequence. The manner of spending our time or our money; the purchasing or putting on of our apparel; the furnishing of our houses and our tables; the very guests whom we invite, and the conversation in which we engage; with ten thousand things, too generally very little noticed, are included in the general and universal rule, "*Whatsoever ye do*, "in word or deed, do all in the name of the Lord "Jesus." This one rule, duly attended to, would at once convince numbers, that by far the greater part of their daily conduct must be relinquished, if they would at all be thought to comply with it. It would at once resolve many questions about the innocency or criminality of various employments and recreations.—"Do all to the glory of "God;" "Do all heartily, as to the Lord;" "Re-"deem the time;" "Be not conformed to this "world;" "Do all in the name of the Lord "Jesus." Fashions and dissipations change so in the world from age to age, and vary so in different parts of the world, that all the particulars could not be described, except by very prolix enumeration, and indeed not without direct prophecy. But these general canons are of universal application, and are quite sufficient to the upright in heart. These hints, indeed, are vastly inade-

quate to so important a subject; but the writer hopes that they will stir up some other person to enter more into particulars; and especially to add to the instances adduced by way of illustration.

T. S.

3.

MAY, 1810.

ON THE QUESTION, WHETHER THE FAULTS AND DEFECTS OF MINISTERS, ALLOWEDLY UPRIGHT, FORM A PROPER SUBJECT FOR PUBLIC ANIMADVERSION OR INVESTIGATION?

A question has lately been brought before the public, especially before those who avow themselves the decided friends of vital Christianity, by means of certain books and papers in periodical publications, which does not appear (to me at least,) to have received any adequate solution; for it is undoubtedly a question of the highest importance to the best interests of mankind, and should be correctly and impartially determined.

I refer to the general question, Whether the faults and defects of Ministers, allowedly upright even by the verdict of their accusers, form a proper subject of public animadversion or investigation? By parity of reason, the failures of upright Christians, though not in the ministry, may be included in the inquiry.

I confine this statement of the question to the case of persons of undisputed integrity, though the prosecution of the subject will bear in many

respects on the case of others: because I apprehend that allowedly upright characters have cause to complain in the present day, especially against 'the great censors of the age,' of not being precisely distinguished from such persons as maintain several of the same opinions with them, but are by no means entitled to be considered as exempt from suspicion with respect to their integrity. Thus a large proportion of the accusations brought against a company of men, supposed, without due discrimination, to form one body, involves in the public estimation, not only the persons really criminal, but those likewise who do all in their power to counteract the evils complained of.

In reading the various papers on each side of this disputed question, I cannot but observe that the censurers, sometimes rather triumphantly, assume that we (for I certainly wish to be considered as one of the company,) claim the privilege of exemption from public animadversion; and thus all our complaints of *unfounded, partial, unreasonably severe* criminations, are resolved into this: 'You are, in truth, a privileged body; and, however you may prejudice and disgust others by your improper conduct, no one must venture publicly to expose your faults, otherwise he will incur the penalty of being treated as an enemy to evangelical religion.'

I can by no means suspect that my fellow Christians, the zealous friends of evangelical doctrine,[1] or my brethren in the ministry, wish to

[1] *Evangelical Clergymen.* Have we thus denominated ourselves? or have others thus distinguished us?—I do not know.

claim such a privilege: yet I must acknowledge, that there has appeared a sort of *shyness* and *embarrassment* on the question, which I cannot regard as either creditable, manly, or christian. I must, however, impute a large proportion of it to the confusing effects of that astonishment which has been excited by the numerous, groundless, partial, aggravated, and indiscriminating charges, which have been brought against us; not by open enemies, but by those whom we regarded as friends, and from whom we were very far indeed from expecting such an attack. *Et tu, Brute!*

But I trust we shall ere long recover ourselves from this temporary consternation, (I had almost said stupefaction,) and fairly meet the question.

In this confidence I now send you a few thoughts, the substance of which I first wrote in a private letter to a near relative, in answer to his request that I would give him my opinion on the subject. I am far from thinking that the hints, which I am about to transmit, form an adequate determination of an inquiry of the greatest imaginable importance to the present generation, and to generations yet unborn. But, should they call the attention of my brethren to the subject, and make way for a calm and full discussion of it, my labour will not be in vain.

I am then very far from thinking that the *real*

I never gave myself, or my brethren, this title: but, instead of shrinking, I glory in the distinction; which is grounded on principles capable of exact discrimination: and, even if assumed *by us*, it is at least as *modest* as that of *Orthodox*, assumed by numbers of our opposers.

faults of any individuals, or any body of men, especially men bearing a public character, or in any way distinguished as "a city set on a hill," should be screened from public animadversion and censure. It appears to me that such an exemption would be highly injurious to them, and extremely prejudicial to mankind at large. Above all, I shall be the last to claim such an exemption for the ministers of religion, or for that distinct company to which I have the honour to belong: for, as their conduct is more likely than that of any other body of men to have an extensive and permanent effect on the best interests of mankind, it becomes proportionably important that it should be *correct*; but nothing (except the special grace of God,) tends to render the conduct of any company *correct*, so much as liableness to public animadversion.

In my view, he was right, who, when about to publish a treatise on the pastoral duty and the faults of the clergy, being advised to compose it in Latin, that the laity in general might be unable to read it, answered, 'If the Clergy will sin in Latin, I will write in Latin; but if they sin in plain English, so that every one can read their crimes, I must animadvert on them in plain English.' But surely the conduct of the clergy, as well as that of senators and ministers of state, should be investigated with equity, impartiality, and candour, and judged of by some acknowledged *criteria*; and, if any distinct body is brought forward for public animadversion, their conduct should be treated with the same equity, and judged of by the same rules, as that of other

bodies, from whom they are in any way distinguished. The same general observation holds good with respect to modern Calvinists and Arminians, churchmen and dissenters, and the Puritans of preceding ages, and their opposers.

1. Then it appears to me that, if any body of men, ministers or private Christians, or both combined, be brought before the public as the subject of animadversion, in pamphlets, volumes, or periodical works, they should be viewed *alone*, and not in comparison with other bodies; and their faults and excellencies, (if they have any,) should be adduced with equal prominency: or, if other bodies of men are brought forward at the same time, or in the same book, *all* the faults, and *all* the excellencies, of both companies, should be adduced, and fairly contrasted, and that with equal candour or severity; else where is impartiality?

2. In this investigation, some public rule of judgment should previously be specified, to which, in every particular, the appeal should be made; and nothing in either party censured, which is not contrary to this rule; nothing excused, palliated, or thrown into the shade, which is contrary to it. For instance, to the clergy of the establishment, whether called evangelical or not, let the Bible and the Common Prayer Book be the specified standard to which every appeal shall be made. Unless this method be adopted, opinion however erroneous, custom however corrupt, fancy however vagrant, or prejudices against this or the other company of religionists, in present or former times, however unfounded, will

be exalted into a standard and rule by which our conduct must be estimated, according to the humour, the passions, or the prepossessions of the *soi-disant* judge. In this way, no doubt, it will be easy, without any very distinguished talent, to fill a pamplet, or even a large volume, with declamation against the faults of the evangelical clergy, or the Methodists, or the Calvinists, or any other body: which *faults* are not transgressions of the law of God, not deviations from the doctrine and discipline of the church to which we belong; nay, not charged on us as faults (I speak of the clergy,) by our diocesans.—On the other hand, the most atrocious deviations from the word of God, and the doctrine of our liturgy, articles, and homilies, (not to say the grossest impiety and immorality,) may escape without censure, or with a very gentle one.

3. I cannot but retain the opinion, that, by the professed friends of vital and evangelical Christianity, (for I would set avowed enemies at defiance,) the real excellencies of allowedly upright characters should be prominently marked, whenever their faults are publicly animadverted on; and that, if there be individuals, generally classed with the persons censured, who are clearly exempt from the faults complained of; and especially if it be evident that they have risked, or even forfeited, the favour of their own company, by protesting against these very faults; this should not pass unnoticed, nor should they be involved in the indiscriminating censure; nay, their approvable conduct should be marked as prominently as their real or imagined faults. On the other

hand, if persons of another company are brought forward with commendation, and as worthy of imitation in some particulars, their deviations also, in other respects, should be pointed out with impartiality.

4. The faults of all distinct bodies, as it appears to me, in such a case, should be animadverted on with as little severity, and as much lenity, as the hope of meliorating them will allow: nothing adduced as a *fault*, which is not clearly one; nothing aggravated or expatiated on in declamatory language; no fair extenuation omitted; every thing so stated, as to imply the pain and reluctance with which the charge has been brought forward against persons, who, in this evil world, however unexceptionable their conduct may be, must always expect reproach and contempt as their recompense. This is general as to the ministers of religion: but, if there be a distinct company from whose labours the main hope of a revival of pure Christianity must be derived, it surely can do no good, *needlessly* and *disproportionably* to discredit them. Yet this has been done, to a degree which perhaps baffles calculation, in some recent publications.

5. In whatever relates to externals, such as manners, style, &c. every charge should be precise, particular, and intelligible. As an author with small pretensions in these respects, I have formerly derived much benefit from *hostile* reviewers, who were specific, as to ungrammatical language, vulgarisms, and other improprieties: but I must own that, after the most careful examination of the charges brought against authors,

by *professed friends*, I cannot discover what I ought to rectify in my style or manner of composition; I only find that they would have me to be more eloquent, more able, and more of a genius, than God hath been pleased I should be.

6. Finally, God divides his gifts, some to one, and some to another; his treasure is in earthen vessels. Ideal perfection, either as to Christians, or ministers, or authors, will be found indeed in writers of religious novels, and works which partake of that general nature; but nowhere else. Yet this ideal perfection is now made the standard of judgment, though no person in real life will ever come up to it; at least in the opinion of those who delineate and admire those Utopian possessors of every excellence. Thus sterling wisdom, piety, zeal, and benevolence, are exposed to censure, neglect, or contempt, for want of imaginary and unattainable perfection: the gold is rejected, for want of the polish. The *conceited* and the *inexperienced* (an immense proportion of our readers and hearers,) are induced by their grave seniors (perhaps their own parents) to look out for faults in our sermons and publications, far more than for instruction; and their discernment is flattered when they find any: and how far this tends to promote the humility, and teachableness, and piety of the rising generation, must be left to our posterity to determine.

T. S.

4.

JUNE, 1810.

ON WHAT THE POOR MAN CAN DO FOR JESUS CHRIST.

SIR,

I thought the paper, in your April number, on what Jesus Christ has done for the poor, and what ought a poor man to do for him, ended rather abruptly: and I send you a few thoughts, which may, if worth insertion, serve as a postscript.

In strictness of speech we can none of us do any thing for Christ: but whatever we do, which tends to make known his name, to recommend his salvation, to adorn his gospel, to silence blasphemers, to conciliate the prejudiced, to promote the great end for which he came into the world, to enlarge his kingdom, and to communicate and perpetuate to posterity what we have learned of his salvation, will graciously be considered as done for him. Now what can the poor man do in these respects? Much more, I think, than merely praising him with his lips. His talent is indeed small, but let him not bury it. Has he a wife and relations? Let him endeavour to recommend his religion to them, by his example, and especially by his good conduct towards them; and let him use all his influence and every means in his power perseveringly to win them over to Christ. Has he children? He, though poor, may "bring them up in the "nurture and admonition of the Lord."—He may

imitate Abraham, in a bright part of his character. (Gen. xviii. 19.) He may shew the things which he has learned to his children, that they may shew them to their children; that the children yet unborn may praise the Lord. He may pray for them and with them, and give them the best instructions which he can; and he may generally procure them still better instructions, recommend those instructions by his example, enforce them by his paternal authority, and seek a blessing on them by his prayers. He may do so much, though poor, that it may be fairly said, few have done so much, whose children have not been blessed and blessings.

Is he a servant or labourer? He may, by conscientious industry, strict integrity and faithfulness, patient endurance of unmerited ill usage, force even an ungodly master to say, 'This is my best servant: I dare trust him; but I cannot trust those who join with me in ridiculing his religion.' He may, and probably will, bring some of his fellow servants to say, "We will go with you, for "God is with you."

He is not called to preach the gospel; but he may strengthen the hands of his pastor, by his example, his prayers, his attention to his family, his constant serious attendance at the place of worship, and at the Lord's table, and by his pious conversation.

He cannot give large sums to charities; but, saving many a shilling which others waste, he may have his mite to give, as a token of his good will, and to ensure from Christ the commendation, "He did what he could." He can do little for the

poor? but, when in health, and his family in health, he can give a sixpence or shilling in aid of a contribution to a poor sick neighbour, or one whose family is sick; and when he is sick, or his family, others will do the same for him; and this will make them all pray for one another, and thank God for one another.

He has not much in his power: but a little spare time, the gift of speech, if used in such conversation as is suited "to the use of edifying," to minister grace to the hearers, and the influence which every consistent Christian is sure to acquire in his own retired circle, will enable him, especially as he advances in years, to do much good among his relations and neighbours.

Finally, he is not fit for a missionary: he cannot give much to Missionary Societies; but his prayers in his family and closet, and in social worship, will do much to kindle and keep alive the holy flame; and to bring a blessing on all which others do to promote the glorious cause.—It were easy to add to these hints, of what a poor man may do for Jesus Christ. But how much more may rich men, learned men, merchants, and, above all, ministers, do! "He that is faithful in little is "faithful also in much:" but, "where much is "given, much will be required."

Your constant reader,

T. S.

5.

AUGUST, 1810.

Ἐπεὶ δίδαξον, ἔι τι θέσφατον πατρὶ
Χρησμοῖσιν ἐκνεῖθ', ὥστε πρὸς παίδων θανεῖν,
Πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
Ὃς οὖ τι βλάστας πω γενεθλίους πατρὸς,
Οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τὸτ' ἦν;
Εἰ δ' αὖ φανεὶς δύσγηνος, ὡς ἐγὼ φάνην,
Εἰς χεῖρας ἦλθον πατρὶ, καὶ κατέκτανον
Μηδὲν ξυνιεὶς ὧν ἔδρων, εἰς οὓς τ' ἔδρων,
Πῶς γ' ἂν τό γ' ἔχον πρᾶγμ' ἂν εἰκότως ψέγοις.

'For, teach me, if it was answered by the oracle 'to my father, that he should be slain by one of 'his sons; how canst thou justly reproach me in 'this respect, who was not then begotten by my 'father, or conceived by my mother? If, being 'born as fatally unhappy as I was, coming in the 'way of my father I slew him; not knowing what 'I did, nor to whom; on what ground canst thou 'justly condemn this involuntary action?'—*Sophocles, Œd. Col.* 969.

"There is," says Solomon, "no new thing "under the sun;" (Eccl. i. 9, 10.) and Sophocles here introduces Œdipus speaking in the very language of many moderns, both among those who pervert, and those who oppose, certain doctrines of the holy scriptures. He considers the oracle of Apollo to Laius, that he should be slain by his son, as a full excuse, if not justification, of Œdipus in killing his father. Œdipus, if there be any truth in the story, had a much better excuse for his conduct, which he here slightly touches

on. He supposed himself, without the least suspicion of a mistake, to be the son of other parents. He met Laius, and, being insulted by him, he retaliated and slew him, with his attendants; without knowing who he was, much less thinking him to be his father. He afterwards went to Thebes, of which place Laius had been king; and there met with Jocasta, the widow of Laius, and married her; never suspecting that she was at all related to him, (much less that she was his own mother,) till his children by her were grown up. His furious passion and fierce revenge against offending strangers were, indeed, highly reprehensible; but he was not intentionally guilty of parricide and incest: his *will* was not concerned; he did these things unwittingly: yet he rests his apology or defence chiefly on the oracle concerning the event; of which he was wholly ignorant at the time; and which was not, and could not be, in any degree, the motive of his conduct.

Contrasted with this instance of *heathen fatalism*, and the deductions made from it, (which exceedingly resembles antinomian pseudo-Calvinism;) let us consider the words of scripture. "The Son of man goeth, as it is written of him; "but wo unto that man by whom the Son of man "is betrayed: it had been good for that man if "he had not been born." "Him, being delivered "by the determinate counsel and foreknowledge "of God, ye have taken, and by wicked hands "have crucified and slain." "For, of a truth, "against thy holy child Jesus, both Herod, and "Pontius Pilate, with the gentiles and the people

"of Israel, were gathered together, for to do "whatsoever thy hand and thy counsel deter-"mined before to be done."[1] Numerous other passages to the same purpose might easily be adduced; but these may suffice for our present argument.

From these it is undeniably plain, that the most explicit and particular prophecies, though they render the event predicted unalterably certain, ("for the scripture cannot be broken;") do not, in the judgment of Christ and his apostles, in the least infringe upon man's free agency, deduct from his responsibility, or excuse, in the smallest degree, the conduct of those who, by breaking the commands of God, fulfil his predictions.

The reasons of this are obvious. The *commands* of God, not the *prophecies*, are the rule of our conduct: men do not break his commands simply to fulfil his predictions; but to gratify their own corrupt passions; though they often endeavour to make the prophecies an excuse for their conduct. "They meant it for evil; but God meant "it for good." If indeed they acted from this motive, they would "do evil that good may "come." In general they either do not know, or do not think about, the prophecies, while fulfilling them; they act freely, without any compulsion: they follow their own inclination, they fulfil the prophecies; "howbeit they meant not so."

Indeed, divines in general, though discordant in other things, agree that the prophecies, however express and intelligible, do not interfere with

[1] Matt. xxvi. 24. Acts ii. 23. iv. 27, 28.

man's free agency, responsibility, or criminality; and that they did not at all excuse the conduct of Judas, Caiaphas, or Herod: nor can they avoid this concession, except by a very near approach to avowed infidelity.

But, what is a prophecy? Surely the event predicted is most certainly *foreknown*, if not *decreed*, by God. I must own, also, that a distinction between *certain foreknowledge* and an *absolute decree*, in respect of the great God, would be far beyond my conception; even were nothing spoken of "the eternal purpose, which "he purposed in himself;" of what was "deter-"mined before to be done;" and many other things to the same effect.

Now, at first glance, one would suppose that a divine decree, when published, would be far more likely to interfere with free agency, responsibility, or criminality, than a divine decree which was concealed by inviolable secrecy: because the former might, in some instances, influence men's conduct; which the latter cannot possibly do. Yet a vast majority of ministers and writers on theological subjects, seem to decide in direct opposition to this. *Revealed* decrees do not; *secret* decrees do thus interfere.

Had the purposes of God respecting Joseph, and the family of Jacob, the nation of Israel, the church, and the world, through all subsequent generations, as inseparably connected with his being sold into Egypt, been clearly and expressly foretold; his brethren might have had some plausible pretence for saying, that "they meant it for "good," when they sold him to the Midianites:

but, as the divine purposes were wholly concealed from them, they had not so much as this feeble plea.

The same might be shewn, still more emphatically, in the case of Judas, Caiaphas, and others concerned in our Lord's crucifixion; except that there were clear predictions of this event, and of all its circumstances: but, what arose from this? They who had the most opportunity of knowing these prophecies had the greater sin!

Yet, while divines in general agree, that prophecy does not at all interfere with man's free agency or responsibility; vast numbers, not only without reason, but directly contrary to reason, as it appears to me, take it for granted as undeniable, that the doctrine of predestination, or of God's secret decrees, does thus interfere; and, if true, would almost, if not entirely, destroy man's free agency and responsibility, and excuse his crimes. But why *secret* decrees should have this effect, and *revealed* decrees, or certain foreknowledge of special events, should not have it; is what I cannot in the smallest degree account for, nor can I conceive that the opinion has the least support, either in revelation or sound philosophy.

I by no means would adduce this argument as *proving the truth* of the doctrines in question: the sure testimony of God must here be appealed to, and ought to be decisive: yet I think these hints sufficient to demonstrate, that the most plausible and popular grounds, whether of argument or declamation, from the pulpit or the press, against them, are wholly and absolutely inconclusive and irrational, however triumphantly and

repeatedly brought forward, with ingenuity of reasoning or the charms of eloquence; and, though fallacious even in that case, they would be more plausibly by far urged against the whole system of prophecy. Perhaps I may send you some further thoughts on subjects connected with this, should you deem these worthy a place in your publication.

T. S.

6.

NOVEMBER, 1811.

ON POPERY.

SIR,

AT a time when so many things respecting popery and papists (who, by a palpable misnomer, call themselves, and are called, *catholics*,) attract the public attention; and so many persons seem disposed to palliate the exceedingly pernicious evils of that system—without doubt the most pernicious, and permanent, and wide spread corruption and rival of true Christianity, which ever did or ever will exist: it may not be improper to bring to the notice of the public, at least of those to whom religion is indeed a grand concern, some things which our predecessors have thought and written on the subject; especially as to the question, how far popery contains all the essentials of true religion. I therefore here transcribe, at present, a few thoughts from a treatise by Dr. John Edwards, sometime fellow of St. John's College, Cambridge, intitled, 'A Confutation of

'two false and dangerous positions,' printed 1731. Should you think them worthy of insertion, I may perhaps send you more. I am, Sir,

Your humble servant,

T. S.

"The church of Rome not only upholds and maintains false doctrine, but even denies the fundamentals of Christianity, and renounces the very substance of the Christian faith. I know this is not granted by the generality of our divines: yea they peremptorily assert the contrary; and tell us that all the essential articles of faith are owned by the church of Rome; and that the church of Rome believes all that we believe; because they own the three creeds as we do: they own all that is necessary to man's salvation; and that makes a true church; and, as for their hay and stubble, that does not unchurch them.

"But this is not the right way of dealing with the church of Rome. If we will be faithful to the protestant cause, we must go higher than this: we must charge papists with holding those doctrines that are contrary to the fundamental, essential, and necessary articles of religion; which I prove thus: It is a necessary and essential article of religion, that God only is to be worshipped; but the church of Rome asserts, and maintains, that image worship, and worshipping of saints and angels, and of the bread and wine in the sacrament, is lawful; and therefore she renounces that fundamental article, that we are to worship the true God, and him only; for any one may see, that we cannot worship the true God

only, and yet pay adoration to creatures, as saints and angels, and the eucharist before mentioned. Who then can say, that all the necessary and essential articles of faith are owned by the church of Rome?

"To be saved by Christ's merits only, is another fundamental article: but papists contend for their own merits, and the merit of the saints. Now, if we are able to merit, Christ's merits are to no purpose; for he merited for us, because we cannot. So that this popish doctrine destroys the whole system of the gospel, and the work of our redemption, which entirely depends on the meritorious undertakings of our Saviour, as our church has taught us in our eleventh article: 'We are accounted (saith she,) righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.'

"That none can make satisfaction for our sins but Christ is another essential truth: but the Romanists require our own satisfaction as necessary, and thereby annul the satisfaction of Christ: for, if we can by our own works satisfy for ourselves, than the satisfaction of Christ is needless and superfluous. So, that the popish tenet of satisfaction destroys one of the chiefest fundamentals of Christianity.

"It is an essential article, that Christ is our only Advocate and Mediator; but the church of Rome adds other mediators and advocates; and thereby takes away the all-sufficient mediatorship of Christ.

"Who then can say, that the papists and pro-

testants differ not in fundamentals; when the former maintain that the saints are to be prayed to, and the latter profess that God only is to be prayed to?

"Again, who can say otherwise, when it is so evident that these men deny the offices of Christ?

"And, 1. his kingly office is supplanted by them, by making the Pope the sovereign and infallible head of all the churches in Christendom, and allowing him to usurp that power which Christ alone hath.

"2. The priestly office is apparently nulled and frustrated by the pretended offering up of Christ in the mass, as a propitiatory sacrifice for the living and the dead, by making satisfaction for sins by our own works and merits; and by setting up other mediators and intercessors beside Christ, which I mentioned before.

"3. The prophetic office is opposed and subverted by the church of Rome, by their misinterpreting and corrupting the holy scriptures; yea, and by not suffering the people to consult these sacred oracles, which are the only rule of our faith and our good living.

"Thus we see how groundlessly it is asserted, that the church of Rome professes all the doctrines of the Christian faith which are necessary to salvation, and are essential to Christianity. And from what has been said it is manifest, that, though the papists profess the belief of all the articles of the creed, yet this is a seeming belief only; for they hold others that are a destruction of that belief. Though they pretend to hold the

fundamental doctrines of faith, yet they make such additions to them, as necessarily, and by plain consequence, overthrow these fundamental articles.

"This is the true case: and accordingly we shall not injure them, if we say, that they endeavour to *lay another foundation than that which is laid, which is Jesus Christ.* By maintaining those things, which clash with his regal, sacerdotal, and prophetic offices, they raze the very fundamentals of the Christian religion."[1]

7.

December, 1811.

REASONS WHY THE EFFUSIONS OF THE HOLY SPIRIT ARE NOT MORE EXPERIENCED BY EVANGELICAL MINISTERS IN THEIR LABOURS; AND ON THE BEST MEANS TO OBTAIN A MORE COPIOUS BLESSING.

Being lately in a rather large company, consisting chiefly of clergymen belonging to the

[1] Is not the amount of this reasoning the same which Hooker has stated, namely, that the church of Rome subverts the foundation of faith indeed, but not 'directly,' as Infidels and Socinians do, but 'by a circle of consequence.'—See his Discourse of Justification.—This, however, he thinks not sufficient to deprive her of the very name, and of all the privileges of a Christian church: and in this, it seems, a learned and pious dissenter of more recent times agrees with him. 'Degenerate 'as their form of Christianity is,' says Dr. Doddridge, on 2 Thess. ii. 1—12, 'we must yet call the members of the 'church of Rome our *fellow Christians*.'

established church; an inquiry was made, 'Whether, in proportion to the numbers at present employed in preaching the doctrines of the gospel there were in their several congregations an abundant pouring out of the Holy Spirit, to render their labours successful; and, if there were not, what reasons could be assigned for it; or what means used to obtain a more copious blessing on our labours.'

Whatever might be determined respecting the success of the gospel, as now preached by the ministers of our church, compared with that in general witnessed in modern times; (concerning which there were different opinions;) it was unanimously allowed, that the effusion of the Holy Spirit, to render the word of truth successful, was far from abundant, compared, not only with the apostolical times, but with the era of the reformation, and with more recent instances recorded in the history of the church; and we were all led to say, 'We have heard with our ears, and 'our fathers have told unto us, the noble works 'that thou didst in their days, and in the old time 'before them.'

All true ministers are "fishers of men;" but the ancient preachers, and some even in more modern times, seemed to fish prosperously with a cast net; we only with an angle, and even thus with no very animating success.

This appears, both by the small number of converts made in our several charges; the disproportion in most places between the number of the communicants, and that of the congregation at large; and by the indecisive characters of a

considerable proportion of those who are called professors of the gospel. How different from those glorious times, when "great grace was "upon" the whole body of Christians, and when the Lord "added to the church daily such as "should be saved," even "multitudes of men "and women." It is not meant by this, that the aggregate of good done is in itself small; but that it is far from bearing the proportion to the number of labourers, which in former and more favoured times it has done.

It is not satisfactory to ascribe the main difference, between the pouring out of the Spirit in the apostolic times and the state of things in our times, to the miraculous powers vouchsafed then and not at present. These gifts attracted attention; enabled the preachers to make themselves understood by persons of any nation; and produced a rational conviction, that persons endued with them were the servants of the living God, and that the word in their mouth was truth: but another kind of operation was requisite to humble, soften, and new create the heart; without which even "Paul might plant and Apollos water" in vain. And this regenerating and renovating work of the Spirit is not now entirely withheld, though more sparingly imparted. We have the same gospel in the writings of the apostles; and, as far as we preach it in the same manner, and in the same spirit, it does not appear why we should not expect a larger measure of the same blessing. Elijah has left us his mantle; but "where is the "*Lord God* of Elijah?"

Many resolve the difficulty concerning this undeniable difference into the divine sovereignty; and, no doubt, "the Lord doeth what he pleaseth "in the armies of heaven, and among the inhabi- "tants of the earth; and none can stay his hand, "or say to him, What doest thou?" But his sovereignty is that of infinite wisdom, justice, truth, and love; and, though we must not presume to inquire into the secret reasons of his conduct, yet we may inquire, whether there be any thing in ourselves, which induces him to "command the clouds to rain" so little "rain "upon us."

External circumstances, and various things of a mere public nature, may be recurred to, in order to account for the great disparity in the success of our labours, and that of many who have gone before us; but these seem rather suited to quiet our minds and consciences into a sort of apathy about success, than to come directly to the point, by accounting for the fact in a manner calculated to produce a favourable alteration: "Is my hand "shortened at all, that it cannot redeem? or "have I no power to deliver?" "Behold, the "Lord's hand is not shortened, that it cannot "save, nor his ear heavy, that it cannot hear: "but your iniquities have separated between you "and your God; and your sins have hid his face "from you, that he will not hear." I am very far from thinking that this text bears directly on the subject, in the manner, in which it was spoken against the Jews: but it gives us a clear intimation that there may be some things faulty

and defective, which prevent the pouring out of the Spirit on our congregations.

The apostle said to Timothy, "Take heed to "thyself, and to the doctrine; continue in them, "for in so doing thou shall both save thyself, and "them that hear thee." The success, therefore, of our labours has a near connexion with our doctrine and our conduct: but still that success must be the effect of "the pouring out of the Holy "Spirit;" more or less abundantly.

The following reasons, among many others, were assigned for the disproportionate success of ministers in this present day; especially of those in the established church; and these hints may perhaps excite the attention of others to the subject; which may prove of very great and happy consequence. For, if the reasons be clearly assigned, it will not be so difficult to discover the means which we ought to use, in order to obtain a fuller blessing.

1. We may first mention a deficiency in many preachers, in laying open the holy law of God, in its spirituality, extent, excellency, and sanction; as "the ministry of condemnation and "death;" and rather leading their hearers, to judge of their character and conduct by other and far inferior rules than that of "loving God "with all the heart," and loving "all men as "themselves;" under penalty of final condemnation, except as saved by the blessed gospel of Christ. "The whole need not a physician." They who think themselves whole, or but little diseased, so that they can heal themselves, will, in their own view, be as if really whole. No

argument, persuasion, or eloquence can make the loving Saviour, and his humbling holy salvation precious to the unhumbled heart. "By "the law is the knowledge of sin:" and the Holy Spirit must "convince of sin," before Christ will become glorious in the eyes, and precious to the souls of men.

2. The cautious, indirect, and obscure way, in which the great doctrine of "Christ crucified," is brought forward, by many who are regarded as preachers of the gospel, may be considered as a reason why no more abundant blessing is vouchsafed. "The preaching of the cross is "the power of God to salvation." If men preach other doctrines, they may render them successful, if they can, by their own energy: but the Holy Spirit will not greatly bless those instructions, of which Christ crucified is not the evident and prominent centre, and the main scope. If therefore salvation by grace; the person, righteousness, and atonement of Emmanuel; justification by faith; access to the mercy seat, only through the mediation of Christ; be but sparingly, and indecisively mentioned, the offence of the cross, may indeed be avoided, but the blessing will be sparingly imparted, if imparted at all.

3. The person, office, and work of the Holy Spirit, it is presumed, are too indistinctly and slightly insisted on by many who, in other respects, preach the gospel: and if we do not honour the Holy Spirit in our ministrations, he will not greatly honour our labours. Regeneration, conversion, a new creation unto holiness by the power

of the loving and gracious Spirit of God; and the need, the nature, and the effects of this new creation, in man's humiliation, repentance, faith in Christ, and love to him, to Christians, and to all men, as distinguishing true believers from all formalists; must be greatly, frequently, and earnestly inculcated, and brought to the heart and conscience by energetic application, if we would be honoured with much success. The doctrine of the Holy Spirit has been more ridiculed, reviled, and perverted, than perhaps any other part of Christianity: and, if, either for fear of sharing the reproach, or from any other wrong motive, or even from inattention, we decline, or neglect to bring it forward in its full proportion and prominency, it may be expected, that the blessing, which can be given by his agency alone, will be in great measure withheld. Many who are very decided on the doctrine of the cross, and of justification by faith alone, are not proportionably so in this respect.

4. There is often a lamentable deficiency, in many who preach the great doctrines of the gospel, in shewing the nature and effects of true and living faith; as distinguished from notional faith, and of inculcating every part of the Christian temper and conduct, in a particular manner, and from evangelical principles; which may be considered as preventing the success of the word. It is generally supposed by preachers of the gospel, that their hearers understand, without much instruction, what it is to believe; and, taking this for granted, the subject is seldom fully and particularly explained. Yet few even of those

who regularly hear evangelical preaching of the best kind are capable, if interrogated, of giving an intelligent account of the nature of true faith; what it credits, and on what grounds; and how it may be distinguished from dead faith of every description, by its nature and effects. In like manner, with respect to practical subjects, the grand outline may be easily known; but it is the ramification of every subject respecting the Christian temper and conduct, and descending to particulars, as distinguishing the genuine from the counterfeit, that comes home to men's bosoms, and makes conscience challenge them, and as it were say to each person, "Thou art the man!" The want of this particularity, this ramification this pursuing of the subject in all its bearings, is at least a defect in the use of the means on which the pouring out of the Spirit may be scripturally expected.

5. Obscurity is another reason why so little good is done in many places. Not so much the obscurity which arises from incompetency; but that which is the effect of fastidiousness, rendering many averse to speak plain truth in plain language. It is not meant, that the language should be coarse, colloquial, or disgusting: let it be according to the simple, unaffected, dignified style of scripture. But an affectation, real or apparent, of speaking common truths in an uncommon manner, of modernizing the scriptural ideas, and substituting more classical phrases in the place of the scriptural language, and that of our excellent translation; the attempt to deliver the doctrine of the cross in such elegant phrases

as to render it inoffensive; shall I say, the attempt even to train up a company of ministers, to whom ungodly men shall have less objection than to their plain-speaking predecessors; has, it may be seriously apprehended, a most lamentable effect in forming inefficient preachers. A man, well acquainted with religious discussions, will spell out the meaning of these elegant lucubrations; but they are often as nearly unintelligible to a large proportion of most congregations, as so many sentences of Greek or Latin would be. I own that, though not a novice in these studies, I have often been forced to read some paragraphs in these elegant evangelizers three or four times over, before I could come at the idea which they were intended to convey. The Apostle says, "I "had rather speak five words with my under- "standing, that by my voice I might teach others "also, than ten thousand words in an unknown "tongue." I had rather be fully understood by ten, than admired by ten thousand. If our words be not understood, it is of no consequence in what language they are spoken; and we cannot expect that the Holy Spirit will give a blessing on unintelligible language: I mean unintelligible to the many; though a few of superior attainments, or refinement, may admire them; and genteel people, who are not very friendly to the gospel, may endure it when thus preached.

'I cannot forbear telling the world,' says Dr. John Edwards, 'that, in my opinion, the great work of the pulpit begins to decay. Fineness of expressions and elaborate composures have thrust out the main design of appearing there. Preaching

must not be to shew wit and pleasantry; else the preacher will do no more good than the Tatler,[1] and the one may make converts as soon as the other. This fine preaching will never do the work; for hereby the purity and simplicity of divine truth are lost; and consequently the virtue of them. The stile of the pulpit ought to be solid, substantial, savoury; it ought to be plain and familiar, and even homely sometimes. For, if ever there was an age that needed plain dealing, certainly ours does.'

As a branch of this part of our subject, I would mention the following, as a reason of the comparative inefficiency of evangelical preaching in some places. A person of considerable eminence, now living, being asked, 'What was the first qualification of a preacher?' answered, 'To speak 'audibly;' for without that all other qualifications are useless. I am no friend to vociferation; but, if the preacher be able, he ought to make himself distinctly heard: and many complain of preachers, who can make themselves heard in large places, by very great congregations, who yet, coming into smaller churches and chapels, where they think exertion unnecessary, speak too low to be distinctly heard by a considerable part of the congregation; even of such as are not dull of hearing;—and certainly some compassion is due to those who are rather deaf, who commonly form a part of our audience.

6. But, supposing that we do our best, with all simplicity aiming to "commend ourselves to

[1] A periodical paper much admired at that time.

"every man's conscience in the sight of God:" we explain, illustrate, prove, persuade, as we think, and perhaps justly, in a scriptural manner: are we not in this case prone to confide for success in the clearness of our explanations, the suitableness of our illustrations, the cogency of our arguments, and the eloquence of our persuasions; instead of wholly relying on the omnipotent Spirit of life, to give efficacy to our endeavours? Do we not forget, at least in part, and at the time, "that the excellency of the power must be of "God, and not of man?" As we were in duty bound, we bring in the *light*, and make it shine as clearly as we possibly can: but do we not forget that the persons, before whom we place it, are *blind?* Do we not sometimes feel as if *our light* would *open their eyes*, by its own efficacy? They *must* see it: they *must* be convinced: Surely they *must* be persuaded! We by no means interfere with the work and honour of the divine Spirit, in using all means as well as we possibly can: but we do so if we trust to what we attempt, to produce the desired effect; without expressly depending on his omnipotent agency, and teaching others to do the same. Some of us feel that our comparative want of success is owing perhaps more to this, often unobserved dependence on the nature and efficaciousness of the means which we use, instead of wholly depending on the life-giving Spirit of God; than to any other cause; we blow our rams' horns, and surround Jericho; but we foolishly think, that the feeble blast of *our* trumpet will cast down the walls; instead of using the prescribed means, and trusting in Omnipotence to

produce the effect. I would wish to go into the pulpit, at all times, exactly as Ezekiel did into the valley of dry bones; implicitly observing the directions of my Lord, and entirely expecting my success from that power which suffices to raise the dead.

7. The late venerable John Thornton, Esq. said to the writer of these pages, in the last interview which he had with him; and as he recollects, they were his parting words; 'Sir, the ministers in London make two grand mistakes: they are more intent on filling their churches and chapels, than on doing good to their respective congregations: and they aim more at the rich than at the poor: whereas their main success will always be among the poor.' From such a man, a man of wealth, and of long experience and observation, and of uncommon depth of piety; these observations, on which I shall make no comment, are worthy of our most serious reflection, while we are inquiring into the reasons of our comparative want of success in our ministry.

8. A sort of affected, or heartless, resignation seems to prevent the usefulness of many. They satisfy themselves, or they attempt to reconcile others, to apparent inefficiency, or little success, by observing, that 'means are our part, but success is from the Lord; we use the means and ought not to be impatient, if He, who is sovereign, does not see good to gratify our desires of usefulness.' But do we use *all* the means which we can, and which we ought to use; and with all that earnestness, diligence, and assiduity, which such a cause requires? Is nothing omitted? is nothing defi-

cient? is nothing wrong in our spirit and conduct; in our doctrine, in the connexion, and proportions, and application? Can we think of nothing more, either in public, or "from house to house," or in our closet, or in our example, which we ought to do, before we sit down in this heartless resignation? Surely, in such a case, we ought to suspect that all is not right; to examine ourselves; and to pray, "O Lord, do not condemn me; shew me "wherefore thou contendest with me?" In short, it may be apprehended, that the want of the spirit of the apostle in this respect lies at the very root of the evil. "My little children, of whom I tra- "vail in birth again, till Christ be formed in you." A thorough earnestness, and ardent desire to be useful; which nothing else can satisfy. 'No crowded congregations, no acceptance, no popularity; no respect and kindness shewn us; no comfortable state of things in other respects; nothing about emolument, or credit, nothing can satisfy me, but *usefulness*. I long to win souls; I had rather be poor, despised, reviled, and persecuted, and made very useful; than to have all else to my will, without evident and increasing usefulness. This, this, is what I aim at. "I seek not yours, but you."' Such should be our spirit and our language. It is to be feared, that there is comparatively but a small portion of this decided earnestness, in modern days, compared to what there was in more successful and happier times. In this respect, it seems that many satisfy themselves, under the idea that they are 'useful, though their usefulness does not appear.' Now it may be readily conceived, that most evangelical ministers are useful

in many instances which never come to their knowledge; or not till long after they have taken place: and there are, on the other hand, persons who disappoint their most sanguine hopes. The success, however, of some even in later ages, much more in apostolical times, has been so unequivocal, that it could not be doubted. A minister should not perhaps expect, when first stationed in any place, to *see* much fruit for some time; but, if after several years, few inquire "What must we "do to be saved?" few come, as new converts, to profess their faith at the Lord's table; few appear "to walk in newness of life;" he ought by no means to satisfy himself, by the hope of an *unobserved*, and probably, in great measure, *unexisting* usefulness; but to adopt more vigorous measures, and pour out more fervent prayers. And this he cannot but do, if he have a proper sense of the value of immortal souls, and a longing desire above all things to be the instrument of their salvation.—The apostles, though doubtless resigned, at least equally with any of us, to the divine will and sovereignty, as far as their own concerns were at stake, seem to have been all life and earnestness, and sometimes even anxiety and distress, and then joy and praise, according as appearances led them to think that they had been successful, or the contrary.

9. It is to be feared that the ministers of the gospel are not, at present, so evidently and decidedly men of another world, as they have been in former times; not so *disinterested;* so separated from conformity to the world in all respects; so dead to its pleasures, distinctions, and advan-

tages; so heavenly-minded; so willing to be poor, if so be they might "make many rich;" so willing to appear poor, when they actually are poor; so willing to labour for nothing, if requisite; so entirely "holy men of God;" as they were in former ages, especially in the first age of Christianity, and in times of persecution. We live in a peaceful age and nation; we are too apt to forget, that the world is as much adverse to genuine Christianity as ever; we go down on the ground of good-tempered worldly people,—perhaps with an honest meaning; we will not disgust them by singularities; we conform as far as we can without direct sin; we think to win them by this means. But, if men of the world see that we copy them in their manners, apparel, furniture, table, and in the appearance of our families, as far as we can afford; and, alas! that sometimes we even expect them to supply the deficiencies thus occasioned; they at once conclude that there is nothing to prevent our acting as they do more entirely, except our inferiority in affluence. And not only are the minister and his family despised, but the gospel itself is on that account treated with disregard.

Until they, who preach the doctrine of the cross, appear evidently "crucified to the world and the "world to them;" until they are manifestly free from *all plans* of enriching themselves and their families; or attempting to appear like their superiors, in style and manner of living; until simplicity, frugality, self-denial, enlarged beneficence according to their ability, and a willingness to labour, "to spend and be spent," without recom-

pense from men, be the prominent feature in their character; they have no reason to expect that usefulness, with which such men as have been mentioned were favoured. If "all seek their own, "and not the things of Jesus Christ;" and an easy and comfortable situation, a good emolument, a place where refined and elegant society may be enjoyed; are preferred to a field of far larger and more promising usefulness, without these appendages; if few seem willing to "open a door for "nought;" in vain do we inquire, why we are not useful in proportion to the holy, self-denied, disinterested servants of God our Saviour in former days. The answer is obvious.

10. The comparative omission of supplication, or intercession, in our family and social worship; and perhaps in our secret worship; may be considered as one reason of our being less favoured with success than others have been. I have for a long course of years observed this lamentable deficiency, as it always has appeared to me. In family and social worship; and even when a number of ministers are met together; the prayers offered, commonly, in a very great proportion, are confined to their own concerns, and that of each other, and their families, and little enlargement is admitted, respecting the general concerns of Christianity, at home and abroad. Perhaps their own insulated sphere is mentioned; but there is little intercession for a blessing on the souls of their brethren and fellow-labourers; and for the sending forth of labourers; and for the grand concerns of Christianity throughout the world. Now, if we do not constantly and frequently pray for a blessing

on others; what reason have we to think that they thus pray for us? and, for want of the prayers of many, the blessing not being granted, cannot "abound in many thanksgivings unto God." The strong predilection of numbers for *short prayers* is one cause of this; for a *short prayer*, however much is expressed in each clause, cannot enter into particulars, about different churches and persons; according to what the apostle spake of as his own practice; or about ministers and missionaries; about all the different things connected with usefulness. If, in a social meeting of three hours, one were fairly spent in prayer, and enlarged, particular, intercession; the cause would not be injured, though we had three quarters of an hour less for conversation. Hence many plans are formed, to agree in praying for some great object once a week, or once a month; which in fact ought to be prayed for, at least, every day of our lives. If, among our neighbours and hearers we omit, or but slightly touch on this part of prayer, when we bow our knees with them; how can we expect that they will enlarge in intercession for us, and for a blessing on our labours, and on the souls and labours of our brethren; when our *generality* seems to intimate that it is no needful, or even desirable? Nay, in our families, if we seldom enlarge in prayers for usefulness in behalf of ourselves and others; and for the common cause of Christianity in the world; we either neglect to teach our children and domestics an important part of their duty; or our example counteracts our instructions.—Let family worship be fixed at a certain hour, and that time invaria-

bly adhered to; then the difference between ten minutes and half an hour will not in ordinary cases derange family affairs; for all was previously planned, in expectation that this half hour would be so employed. Till a more general "pouring "out of the Spirit of grace and of supplications," in these respects be vouchsafed, I am decidedly of opinion that no remarkable pouring out of the Holy Spirit, to give primitive success to our labours, can reasonably be expected. It was when the disciples were of one accord in prayer and supplication, that the Holy Spirit was at first poured out upon them.—In respect of private supplication, every one must ask his own conscience, how far his slackness, formality, or generality, constitutes a neglect of the proper means of obtaining the blessing; or how far, "Ye have not, because ye ask not," is applicable to his case.

11. Our Lord says of some evil spirits, "This "kind goeth not out, save by prayer and *fasting*." How far the neglect of days, set apart for fasting, and prayer for a success on our labours; especially when little good seems done; may be considered as a reason of our inadequate success, may justly be inquired. It certainly seems to have been a frequent practice of those who were most honoured with usefulness; both privately, and with others of their fellow labourers; and at some times with their congregations. But how far the latter is practicable or expedient, at present, I shall not determine.

12. A neglect of impressing on those, to whom we are made useful, the duty of helping us with their example, and instructions in their families,

and constant prayers for us, personally, and for a blessing on our labours; daily, but especially, on the Lord's day, before they come to the place of worship, and after the services are over; may be considered as one reason why our success is not more abundant. We should address them to this effect: Now that God has called you by his grace to the knowledge of the gospel, you are bound to be our *helpers* with your prayers, that we may live holily and preach faithfully; and that the Spirit of God may be poured out to succeed our labours, in the conversion also of your children and domestics, relations and neighbours; and you must strengthen our hands by your example, and your best endeavours, in your family and circle. We were without helpers; but God has converted you that you may help us. Your prayers are as much a means of converting your neighbours, as our preaching is: and you owe this to us, as the instruments of your salvation; and still more to the Lord Jesus, as the author of salvation. Indeed how can you shew the sincerity of your love to him and to your neighbours, unless you zealously attend to this most important duty? Do not say, 'We are *unworthy*: we can hardly pray for ourselves:' for all are unworthy; and none can be accepted, save as they present their intercessions through an all-worthy Intercessor; and nothing gives so much life in praying for ourselves, as endeavouring to pour out our prayers for others also.

13. Finally, it may be questioned, whether the inattention to the worship in the public congregation, often (undesignedly perhaps) countenanced by the minister, is not one grand hindrance to our

success. The excellency of our liturgy needs not here to be insisted on: it cannot well be surpassed. It is, however our stated worship; and, if either minister or congregation neglect *cordially* to unite in it; if the officiating minister do not use the liturgy in the most impressive and devotional manner that he can; if the preacher, on any pretence, be not generally one of the devout worshippers; if any thing imply that he considers this as an inferior concern: the people will too commonly do the same; and the whole worship will degenerate into a form. And, besides the offence thus given to those who are attached to the service of the church, can we expect the blessing on the word preached, after such an introduction?

8.

JUNE, 1812.

ON THE PUNISHMENT OF CRUCIFIXION.

"MISERA est ignominia judiciorum publicorum, misera multatio bonorum, miserum exilium; sed tamen in omni calamitate retinetur aliquod vestigium libertatis: mors denique si proponatur, in libertate moriamur: carnifex vero, et obductio capitis, et nomen ipsum crucis, absit non modo a corpore Romanorum civium, sed etiam a cogitatione, oculis, auribus. Harum enim omnium rerum, non solum eventus et perpessio, sed etiam conditio, expectatio, mentio ipsa denique, indigna cive Romano, atque homine libero est. An vero servos nostros horum suppliciorum omnium metu,

dominorum benignitas unâ *vindictâ* liberabit; nos a verberibus, ab unco, a crucis denique terrore, neque res gestæ, neque acta ætas, neque nostri honores vindicabunt."—*Cicero pro C. Rabirio.*

"The ignominy of public trials is miserable; the confiscation of goods is miserable, banishment is miserable: yet still, in every calamity, some vestige of liberty is retained. Finally, if death be proposed, let us die at liberty (or as freemen): but let the executioner,[1] the covering of the head, and the *very name of the cross*, be far removed, not only from the bodies, but even from the thoughts, the eyes, the ears of Roman citizens. For of all these things, not only the event and suffering, but even the liability to it, *(conditio,)* the expectation, nay the very mention, is unworthy of a Roman citizen and a free man. Shall the benignity of masters, by one imposition of the prætor's rod, *(vindicta,)* free our slaves from all fear of these punishments; but shall neither our achievements, nor our old age, nor our honours, free us from stripes, from the hook, and finally from the terror of the cross?"

It is obvious, on this quotation, to remark, within what narrow limits heathen compassion was confined, and how unlike it was to the diffusive nature of Christian mercy and benevolence. Roman citizens and free men (I suppose the allies of Rome,) must not feel, must not be tor-

[1] Cicero distinguishes between *carnifex*, the executioner of slaves or captives, and *lictor*, who at the consul's or dictator's word beheaded even Roman citizens.

tured or terrified by the very mention of crucifixion: but slaves, captives, enemies to the Romans, an immense majority of the human race, might be left exposed to it, without pity or redress, or one word from the most humane, and moral, and rational of Roman orators, in opposition to it! How different from Christianity, which especially respects the poor, the slave, the captive! How different from the noble and liberal efforts of some Christian lawgivers and orators in the British Senate, in behalf of the poor African slaves! Blessed be God that these efforts have been, to a great degree, crowned with success! let all Christians unite in prayer that the benevolent and pious principle, from which they emanated, may be gratified to the utmost extent, in the amelioration of the condition of that abject race, and of all the oppressed and desolate to the ends of the earth!

It is evident from this quotation, that some circumstances attending crucifixion were different among the Romans at this time, from what were practised when our blessed Saviour was crucified:[1] but this little affects the general subject. In the judgment of Cicero, *crucifixion* comprised every thing which imagination could conceive, or words express, of what was degrading, ignominious, and torturing; somewhat far beyond all other kinds of misery; to which the vilest criminals were exposed; and what no one entitled to regard or compassion ought so much as to be exposed to, however great his crimes might be.

[1] About a hundred years intervened.

This general statement will doubtless lead the attentive reader to recollect the language of the sacred writers, on the sufferings of the Redeemer. "He was obedient unto death, *even the death of* "*the cross*," the most degrading, ignominious, torturing, and miserable death, that human or diabolical cruelty had then devised, for the most abject, contemptible, and execrable of the species:—"He endured the cross, despising the "shame." "Christ hath redeemed us from the "curse of the law, being made *a curse* for us: "for it is written, Cursed is every one that hangeth "on a tree." "He bare our sins in his own body "on the tree."

The inexpressible and inconceivable love of the divine and holy Redeemer, to us poor, guilty, depraved, miserable sinners; his condescension, self-abasement, self-denial, humility, patience, meekness, holy courage, zeal, superiority to all regard to what man could inflict, or the disgrace or honour which man could impart, provided the great object of his incarnation, in the salvation of sinners to the glory of God the Father, was accomplished, need no further illustration. His personal and mediatorial dignity; his holiness, wisdom, love; every thing eminent and distinguished, all created and uncreated excellency centring in his person; that he should willingly, for our salvation, thus "humble himself to death, "even *the death of the cross*:" this baffles all efforts to illustrate or celebrate it in a suitable manner: but it most powerfully calls on all his followers, "to arm themselves with the same "mind." "Let this mind be in you, which was

"also in Christ Jesus." "If any one will come "after me, let him deny himself, and take up "his cross, and follow me." "Let us go forth, "therefore, unto him, without the camp, bearing "his reproach;" and not be "ashamed of him or "his words," or fear "the reproach of men, and "their revilings;" or any ignominy or suffering which man can inflict: for, "if we suffer, we "shall also reign with him; if we deny him, he "will also deny us."

But it is further remarkable, that in this case the opinion of men, especially concerning the wretchedness and infamy of crucifixion, accorded to the judgment of God in his holy law, which the apostle quoted, in shewing that Christ was made a curse for us. "For he that is hanged is "accursed of God."[1] Crucifixion, by being fastened, either with thongs or nails, alive on a cross, was not known among the Jews; nor even strangulation, as far as we know: but, after malefactors had been put to death, in some instances, their dead bodies were suspended for a while; and this was a special token of their being accursed of God, or devoted to utter destruction. Thus Joshua hanged the five kings of the accursed Canaanites, on five trees; and also the other kings of Canaan. Ahithophel, the type (in some sense,) of Judas, and Judas also himself, died by suspension. God himself permitted and approved that the descendents of Saul, who were devoted to destruction, as an atonement for his sin in murdering the Gibeonites, should be

[1] Deut. xxi. 22, 23.

hanged on trees permanently. Absalom, the traitor and parricide, was by special providence suspended on the tree.

Yet this was the very death which, from the beginning, was appointed for the beloved Son of God, in whom he "is well pleased." The serpent lifted on the pole typified this peculiar kind of death;[1] and the Psalmist, above a thousand years before the birth of the Saviour, more expressly predicted it, even as it was inflicted by the Greeks and Romans on slaves and captives: "They "pierced my hands and my feet;—they stand "staring and looking upon me."[2] Had our Lord been put to death as a blasphemer by the Jews, he would have been stoned: but this could not be; he must be "delivered into the "hand of the Gentiles, and be crucified;" as he constantly foretold.

It is not needful to expatiate on the *extra* contempt, and scorn, and cruelty, which his malignant and cruel persecutors added to the ignominy and torture of the cross itself; and to which no robber, murderer, or slave, was ever exposed. These are topics with which, as historical facts, we are well acquainted; and, perhaps on that very account, we are seldom duly impressed and affected with them.

But does it not occur to every reflecting person to inquire, on what account this species of death, the very essence of disgrace and misery in the extreme; the peculiar expression of human con-

[1] Numb. xxi. 5—9. John iii. 14—15.

[2] Psalm xxii. 16—18.

tempt and cruelty, and the emblem of the curse of Almighty God; should from the beginning have been fore-appointed to the divine Redeemer? It was not a casual event, which occurred without foresight; it was not even the direct plan of the Jews, who would have stoned him, if not prevented; but it was "according to the determinate "counsel and foreknowledge of God."

Surely a stronger expression cannot be conceived of the judgment of God, concerning the *deserving of that sin* for which the Redeemer thus atoned! concerning the shame and everlasting contempt, the anguish and torture, the unexampled, inexpressible misery, to which sinners were exposed, as under the wrath of God, and the curse of his violated law, and as devoted to utter destruction! The whole of Cicero's oratorical powers seem exhausted in shewing how much the infamy and misery of crucifixion exceeds all other punishments; and the very circumstance of the divine Redeemer, "the Holy "One of God," in whom the Father is "well "pleased," when he was "made sin for us," not dying a natural death, but a violent one—not an honourable death, but a most disgraceful one—not a comparatively easy death, but one most excruciating—not the death of a free man, but of an abject slave and criminal: shews us, in the most affecting manner, that the misery and ignominy from which he saves all true believers, and from which he brings them to eternal glory and felicity; the misery and infamy to which all unbelievers are, and ever will be, exposed; baffled all the powers of man to describe or conceive;

Surely, this is suited to inspire our hearts with abhorrence of sin, as in the sight of God, "who "is LOVE," needing such an atonement; with enlarged gratitude to the Father, who provided this atonement; to the Son, who made it; and to the Holy Spirit, by whose agency we become interested in it! Surely, it is suited to lead us to enter into the spirit of the Apostle's words: "The love of Christ constraineth us, because "we thus judge, that, if one died for all, then "were all dead; and that he died for all, that "they which live should not live unto themselves, but unto Him who died for them and "rose again!"[1]

T. S.

9.

JULY, 1812.

BIBLE ASSOCIATIONS.

IF the following *fact* be thought worthy of being made known, as tending to stimulate to exertion in support of a Society, the object of which is the grandest and most excellent which ever entered into the heart of uninspired men, (I mean the design of communicating "the word of God" to every nation on earth, in its own language, by the British and Foreign Bible Society,) I shall be glad to see it inserted in your publication.

It may also be said of this Society, that its mea-

[1] 2 Cor. v. 14, 15.

sures have hitherto been as unexceptionable as its object has been noble; that its success, in the short time since it was first instituted, has exceeded the most sanguine expectation which could previously have been formed; and that no limits can be fixed to its future exertions, except by the want of adequate resources, or the complete accomplishment of its object.

Towards the conclusion of the last year, an auxiliary Bible Society was established at High Wycombe, Bucks, about fifteen miles from me; and, soon after, another at Buckingham. This excited a good deal of attention in my neighbourhood; but concurring circumstances prevented me from adopting, for the present, any further active measures, in taking advantage of this attention. In the interval, however, my son from Buckingham came to see me; and, going among some persons whom he knew in the neighbourhood, he shewed them the advantage of Penny Societies, which had been set on foot by him in this neighbourhood; that is, companies of persons, in the lower orders, contributing each one penny a week, (or more if they choose,) to raise a sum to aid the general fund. At the same time, in concurrence with this, I circulated some copies of a sermon on the subject, in the neighbourhood.[1] A Penny Society was accordingly formed; but I

[1] 'The Nations imploring the Word of Life: a Sermon for the benefit of the Bible Society, interspersed with numerous extracts, chiefly from the Society's reports and correspondence, so arranged as to exhibit a general view of the state of the world with regard to the want of Bibles, and the exertions making to supply that want: by the Rev. John Scott, Hull.'

made no particular inquiry into its progress, and took no active part respecting it, except circulating these sermons; purposing, as the summer advanced, to preach a sermon respecting it. But to my surprise and satisfaction I have lately found, that they now have 15*s*. per week raised in this manner, amounting to nearly 40*l*. per annum; and all this among a small part of two or three not very large country villages, and almost exclusively among the poorer part of the inhabitants. The value which these subscribers have been taught to put upon the Bible themselves, and the extreme want of it ascertained in the case of others, make them willing of themselves, "to "their power, and almost beyond it," to contribute to aid the exertions made to supply that want. The same causes would not fail, I am fully persuaded, in other places, to operate in the same manner; and ministers who have little money to contribute to the funds of the Society, by proposing and encouraging such Penny Societies, might prove very useful helpers to the grand design; and at the same time do their own people much good, by leading them to bring forth fruit which would eventually "abound to their own "account."

T. S.

P. S. It may perhaps be useful to mention the *manner* in which these small subscriptions are raised. A few individuals, in general mechanics or labourers, endeavour to procure eleven penny subscriptions, in addition to their own; and then, at stated times, they pay up the weekly shilling,

to a person appointed to receive it, without further trouble to any party. Thus the subscription above-mentioned is fifteen dozen pence: fifteen of these collectors bring a shilling each from their respective circles.

10.

NOVEMBER, 1812.

ON A COMMUNICATION SIGNED 'JUVENIS.'

MR. EDITOR,

"I have been young," (*Juvenis,*) "and now am old" (*Senex*): when I was *Juvenis*, I wrote or spake as a *Juvenis*: perhaps should your correspondent *Juvenis*, (in your Number for September,) live to be *Senex*, he may adopt a less confident way of speaking on a controverted subject.

I own I could not but recollect, as I read his letter, a story which I heard long ago, and which, I am persuaded, your readers in general will not blame you for inserting. A young minister in the company of many seniors, on a disputed subject being proposed, arose first, and began, 'Brethren, I hold—.' He was about to proceed, when a grave, and perhaps too severe a *Senex* arose, and said, 'Young man, on such a subject, and in such a company, it behoves you to *hold your tongue*.'

I do not mean to apply this in its whole extent to Juvenis's letter, but I have little doubt that your readers in general will agree with me, that a good deal more modesty, humility, and deference

to the judgment of seniors, would have rendered his remarks more becoming, and given them a more attractive appearance.

I am not disposed to criticize the skeleton of his sermon: he who attempts, on this ground, to emulate the Rev. Mr. Simeon, (now *Senex*) is a bold man. The skeleton of Juvenis, should it be admitted to contain no *positive* error, will, I doubt not, be generally thought deficient in discrimination, as to the nature and fruits of that faith by which sinners become partakers of the free salvation which is in Jesus Christ.

In respect of *restitution*, Mr. Henry's decided and excellent language is sufficient: 'It is certain while that which is got by injustice is knowingly retained in the hands, the guilt of the injustice remains upon the conscience, and is not purged by sacrifice or offering, prayers or tears, for *it is one and the same continued act of sin persisted in.*'

I know not what efficacy Juvenis imagines the persons whom he would oppose, to attribute to repentance, but professed repentance, like professed faith, is either sincere or insincere: if sincere, it will appear by restitution, when in a man's power; and, if either avarice, self-indulgence, or the pride of life, prevent restitution in a professed penitent, this proves him a hypocrite by the same reasoning which St. James employed concerning *faith*.[1]

Our Lord, who could see that repentance was genuine previously to the fruits which it would certainly produce, might properly have pronounced Zaccheus's sins pardoned, before he professed his

[1] James ii. 14—26.

purpose of ample restitution; yet he deferred this till afterward. The restitution did not add to the efficacy of his faith, but it proved that he was no hypocrite.

When Juvenis favours us with a skeleton on Acts iii. 19, "Repent and be converted *that* your "sins *may* be blotted out, &c." I will, if living and able, add remarks on that skeleton, shewing that *repentance always precedes forgiveness*.

I hope the numerous conversions, of which Juvenis speaks in his former situation, may prove sound. I have met with many disappointments in my sanguine hopes, and been often reminded of Mr. Whitfield's words on seeing a man reeling in drunkenness: 'I,' said he, 'converted that man 'some years ago:' to which one answered, 'You 'mean, the Lord converted him:' 'No,' said Mr. 'W.: 'had the Lord converted him, I should 'not have seen him in such a situation.'

I am, your constant reader,

AN OLD CLERGYMAN.

P. S. I mean also to say that, if the doctrine, that forgiveness precedes repentance, be brought forward in your publication, in any form, I shall deem myself pledged to reply to the statement.

11.

December, 1812.

DUTY AND PRIVILEGE.

In much modern divinity, the terms *duty* and *privileges* frequently occur, and are often opposed to each other, or at least contradistinguished. Perhaps some of your readers may not be aware, that the word *privileges* is not found in scripture; the word *privilege*, indeed, once occurs in the margin of John, i. 12. (for ἐξουσία.) Probably the frequent use of the expression arose from this circumstance, namely, that the style of our modern evangelical divinity was formed at a time when political disputes ran high about the *privileges* of parliament and of the people, and the *prerogatives* of the crown; (implying the *duties* of the people;) and among those who stood up most zealously for *privileges* against *prerogatives*.

The word *duty* occurs in a few instances; but, in some of them, it is printed in Italics, as not in the original;[1] and it is not used, in the sense of modern divinity, in more than two or three places.[2]

Are we then to conclude, that we have neither *privileges* nor *duties?* By no means. There are many things which we ought to do; these are *duties:* and many which we ought not to do; these it is our *duty* to avoid. We ought to fear

[1] Eccles. xii. 13. Ezek. xviii. 11.

[2] Luke xvii. 10. Rom. xv. 27.

and love God; to repent and believe in Christ; to love one another: to "do justice, love mercy, "and walk humbly with our God." There are also duties owing to parents, children, and every other relative, and every human being, as far as we have access to him: and obedience to our God and Saviour consists in performing them.

On the other hand, God has "given us ex- "ceedingly great and precious promises," which are uniformly limited to *characters*, that is, to those who repent, or believe, or love God, or fear God, to the humble, meek, &c; and our *privileges* consist in being interested in these promises, and in enjoying and hoping for the promised blessings, as "the sons and daughters of the Lord Al- "mighty."

But it appears to me, that the same ideas may be expressed in scriptural language: and, though I would not restrict our popular discourses *wholly* to scriptural terms, yet in all that which assumes the appearance of controversy, it should either be adhered to, or a substantial reason assigned for the use of other expressions. This would give our discussions more authority, and render them more luminous and less objectionable; for, after a laboured argument on *privileges* and *duties*, it would be rather an unfavourable circumstance, should any one object, that *privileges* are not mentioned in scripture, and the word *duty* very seldom.

I have, however, a further reason for making these observations. It appears to me, that it is *antiscriptural* to oppose privileges and duties, as if perfectly distinct things, in the manner often

done. In fact, our duties are also our privileges. To "fear God and keep his commandments is the "whole of man." The promises, in the fulfilment of which to us our privileges consist, have constant respect to producing in us that state of mind and heart, which leads to the obedience of love, from the spirit of adoption: "love, joy, peace," are our duties: and are they not our privileges also? Prayer and thanksgiving are our duties; but are they not our privileges also? Eternal happiness in heaven is our grand privilege; and will not that happiness consist in loving and obeying God perfectly, and serving him day and night in perfect holiness, as well as in enjoying his ineffable love and presence? And can these be separated, even in imagination? I shall close these remarks, with the admirable lines of good Mr. Newton:

'Our pleasure and our duty,
Though opposite before,
Since we have seen his beauty,
Are join'd, to part no more.
It is our highest pleasure,
No less than duty's call,
To love him beyond measure,
And serve him with our all.'

T. S.

12.

MARCH, 1813.

HEBREW POINTS.

So much has been written on both sides concerning the authority or use of the vowel-points in reading Hebrew; and so many eminent men may be adduced as favouring the different methods of pronouncing that language, that there is little hope of settling the controversy by papers in a periodical publication.

One circumstance, however, may be mentioned, which seems to have been little noticed by the disputants on either side; namely, that the few words from the Hebrew which are found in the New Testament are, I believe, exclusively in favour of those who use the points. *Eli*, *Elohi*, *Elias*, *Elisha*, *Eliakim*, begin with aleph in the Hebrew, and would, by those who follow Parkhurst, be read *Ali*, *Alehi*, &c; beginning with alpha, not epsilon. Some other instances might be produced; but I do not recollect one word which is written according to the reading of those who wholly reject all vowel-points.

The authority of the points used in the printed copies of the Hebrew Bible is another question; and I apprehend it is very allowable to change them for others, when an evident reason appears for it, as being merely a kind of *comment*, but of great antiquity, and not a part of the inspired

text. If all vowel-points be rejected, and only the letters called *ehevi* be used as vowels, all words in which none of these letters are found, and which are numerous, must either be incapable of being enounced at all, or some vowel or vowels must be supplied, with which to enounce them; and different opinions have been advanced concerning what that vowel should be.

It is by no means peculiar to the Hebrew alphabet to consist wholly of consonants, according to the opinion of those who use vowel-points. The Arabic alphabet consists of twenty-eight consonants, as even Richardson allows, who affects to treat the vowel-points of that language with a kind of contempt, yet throughout teaches to read according to them.

Most Arabic books are printed without points; yet the points are supplied from analogy, grammatical rules, and the context; and a great part of the skill of an Arabic scholar consists in doing this promptly and accurately, as the meaning of any passage greatly depends on it. Different ways of using the vowel points are adopted, but, I believe none entirely reject them. The case of other eastern languages is, I apprehend, the same in many respects. Having, as well as your correspondent, R. P., turned my attention to this subject for many years, and rather differing from him in my conclusions, I send you these hints, in hopes of getting some further light on the subject.

T. S.

13.

DECEMBER, 1815.

ON REPENTANCE: THAT IT PRECEDES PARDON.

SIR,

As I was the writer of that letter in your number for November, 1812, on which your correspondent, 'Another Old Clergyman,' in your last number, for October 1815, has animadverted, I feel myself called upon, however reluctant, to take some notice of his paper. Peculiar circumstances induced me, in writing the letter in question, to adopt the style and manner which your correspondent reprehends. I had a special object in view, which, in a good measure, was answered; but I will not say that I was not too severe; and, if your readers in general, having carefully reperused the letter of Juvenis, which I answered, should think me deserving, to the full extent, of your correspondent's reprehension, I shall be silent on that subject.

Three years, in the course of a man's life who was considerably beyond the grand climacteric when he wrote the paper in question, commonly make great depredations on both the body and mind; and I might be justified in declining, after so long a term, to redeem the pledge which I then, perhaps, inadvertently gave. My hopes, also, of doing any thing permanently effectual towards determining such controversies, in a periodical publication, have been much lowered in the in-

terim. As, however, my views on the subject on which I then wrote, and on its high importance, are not at all altered; I am disposed to offer some remarks on the general argument, and on some part of your correspondent's paper.

I observe that he does not adduce ANY *texts of scripture* in support of his statement of repentance, as *natural*, *legal*, and *evangelical*. Above thirty years ago I assigned my reasons for not adopting the distinction between *legal* and *evangelical* repentance; as not made in the word of God, and therefore not essential; and for substituting that of *natural* and *spiritual* repentance.[1] But, while I adhere to this distinction, I do not mean to press it upon others: it may, however, make way for the present discussion.

Neither the word *duty* nor the word *privilege*, is used in the sacred scripture with reference to this subject; indeed *privilege* is not once found in the whole Bible, however prominent in modern divinity. That, however, which God "com-"mands all men[2]" must be a *duty*, and that which he *gives* may well be counted a *privilege*: "Then "hath God also to the gentiles granted (ἔδωκεν) "repentance unto life." Your correspondent, however, owns it to be, 'under one aspect, an 'imperious duty;' and he adds, 'but, when im-'partially considered, in connexion with our situ-'ation as degenerate and depraved, we must be 'convinced that it is a duty which, in all its ex-'tent, it is incompetent for any person of himself

[1] See Discourse on Repentance; Works vol. i. p. 230.
[2] Acts xvii. 30.

'acceptably to perform.'—In this it is obvious that repentance is like all our other duties; for what duty is a fallen creature competent of himself to perform, either in all its extent, or in any acceptable manner? What is good in the sight of God, man of himself can in no degree perform. He has neither will nor power.

Your correspondent advances many things concerning the nature of repentance which I fully approve, though interspersed with expressions to which I should object. It must, therefore, be conducive to a clearer understanding of each other's views, or, at least, of the general subject, if I first state some particulars of what I readily concede, or, rather, decidedly maintain, on the point in contest.

1. All repentance, whether excited by the strictness and terrors of the law, or by the discoveries of mercy in the gospel, or by a delusive confidence of having already been forgiven, which springs from *mere nature*, from the *unregenerate heart*, falls very short of genuine acceptable repentance—of "repentance unto life." This is always the effect of the special regenerating and sanctifying grace of the spirit of Christ; and all that nature adds to it, or mixes with it, is mere alloy. But the Spirit of Christ uses what portion of the sacred oracles he pleases in thus bringing the sinner to repentance, and he disdains to be limited in his operations by our rules and systems. The work is essentially the same, but there is much circumstantial variety in the methods and order in which it is begun and carried on.

2. Genuine repentance does not in any instance *precede* faith, *in all the exercises* or *actings* of faith. "The wrath of God is revealed from hea-" ven against all ungodliness and unrighteousness " of men;" and the Holy Spirit, in "giving re-" pentance," even where the great truths of the gospel are little known, leads the soul to believe the testimonies of scripture to that effect: the sinner is "warned to flee from the wrath to " come," and led to inquire, "What must I do " to be saved?"—The Spirit of God, the Comforter, "convinces of sin, and of righteousness, " and of judgment." Various scriptural testimonies concerning the perfections, law, and government of God: concerning eternal judgment; and concerning man's relations and obligations to God, and his violation of those obligations, are always in some degree believed and acted on from the very dawn of repentance in the soul; nay, some general belief, though often vague and indistinct, of mercy and forgiveness with God, is essential to acceptable repentance.—"There is for-" giveness with thee, that thou mayest be feared." Without some degree of faith in this respect, the heart of the convinced and terrified sinner would be hardened in despair, and driven from God, not drawn to him. Generally in places favoured with the clear light of the gospel, more particular views of the mercy and grace of God, in and through Jesus Christ, and a belief of the testimonies of scripture on these topics, accompany true repentance from the very first commencement of it. Yet that special act of faith, by which the soul *comes* to Christ, *applies* to him, *relies* on him, *adheres* to

him, has *affiance* in him, *receives* him, and, renouncing all other confidence, *entrusts* itself into his hands for free and full salvation; that acting of *faith in Christ* which is, I apprehend, immediately connected with "justification unto "life," cannot precede the beginnings of repentance: for how should a man thus come to Christ, and trust in him alone for pardon, righteousness, and eternal life, before he knows, and feels, and owns himself a lost and miserable sinner? And what man ever did or can thus know and feel, and humbly own his guilt and lost condition; and, submitting to God's righteousness, cast himself wholly on his mercy in Christ Jesus, and through his atonement; whose heart remains altogether destitute of repentance? When, however, clearer views, and brighter prospects, and more animated hopes succeed to discouraging fears and godly sorrow; when the Comforter glorifies Christ, and "receives of the things of "Christ, and shews them to the soul," genuine repentance is so far from ceasing, that it is deepened, enlarged, purified, and in every way improved. It lives and flourishes even in the midst of assured hope and abounding joy, and unites its holy influence in our most fervent praises and thanksgivings, and our most zealous labours of love and obedience.[1]

3. Repentance, as preceding forgiveness, or justifying faith, is not at all needful or effectual in a way of *merit*. Far from it: for genuine repentance renounces all claims of merit for ever.

[1] Discourse on Repentance: Works vol. I. p. 169—176.

Nor yet is it effectual as a *qualification* or *condition*, as *disposing* God to forgive and justify: for he needs no such inducement, being always willing to welcome every one who comes: but it is that *preparation of the heart* for receiving Christ Jesus as the Saviour of the lost, without which the sinner will either disdainfully refuse the Saviour's invitations, or make some perverse and unholy use of them. Nothing can be more evident than that salvation for hell-deserving sinners, through the righteousness and atonement of Christ, "God manifested in the flesh," by faith in him alone; and without respect to any duties, virtues, or supposed amiable qualities in ourselves, either past, present, or future, is totally contrary to the pride of the human heart. This constitutes the grand offence of the cross. But the heart of every man, without the beginnings of true repentance, remains wholly *unhumbled;* and, so far from welcoming this salvation, it will always take offence at it; unless, by some delusion, a man is emboldened "to sin on, that grace may "abound," by presuming on mercy.—This preparation of the heart is wholly the gift of God, and the work of the preventing grace of the Spirit of Christ; and it makes way for all subsequent gifts and graces.

The work of the Spirit of God, in this respect, may be considered as distinguished into that part which *prepares* the soul for welcoming Christ and salvation, and that which is *subsequent* to our thus receiving him. All that passed in a very short time in the gaoler's mind, from the awful moment when he was on the point of murdering himself,

till he received Christ Jesus, and rejoiced in him, belonged to the preparatory work; and surely he who fell down at the feet of Paul and Silas, and brought them out of the dungeon, even before he asked, "Sirs, what must I do to be saved?" was not wholly impenitent! All that passed, perhaps still more speedily, in the minds of the Jews whom Peter charged with murdering the Prince of life, till they "gladly received the word and were "baptized," belonged to the *preparatory work.* And surely, when, "pricked to the heart," they cried out, "Men and brethren, what shall we do?" they were not wholly impenitent. That which passed in the mind of Cornelius, in a far more gradual manner, belonged, in a great measure, to this preparatory work; else why was it said to him, "Send for Peter, who will tell thee words by "which thou and thy house shall be *saved?*"[1] Believing views of mercy and forgiveness with God, as connected with increasing discoveries of guilt and depravity, are essential even to the first actings of repentance. But this differs widely from a full persuasion and assurance that the man's sins are actually pardoned, preceding even the first beginnings of genuine repentance.

One thing most certainly favours the opinion that repentance precedes forgiveness, namely, that it uniformly stands first in all those scriptures which relate to the subject.—"If they bethink "themselves in the land whither they were carried "captives, and repent, and return to thee with "their whole heart, then hear and forgive thy

[1] Acts xi. 14.

"people!"[1] "Let the wicked forsake his ways, "and the unrighteous man his thoughts; and let "him return unto the Lord, and he will have "mercy upon him; and to our God, for he will "abundantly pardon."[2] "The baptism of repen- "tance, *for* the remission of sins."[3] "That "repentance and remission of sins should be "preached in his name to all nations."[4] "Repent "and be baptized, every one of you, in the name "of Jesus Christ, *for* the remission of sins."[5] "Repent and be converted *that* your sins may be "blotted out."[6] "God hath exalted Jesus to be "a Prince and a Saviour, to give repentance and "forgiveness of sins."[7] "Repent of this thy "wickedness, if perhaps the thought of thy heart "may be forgiven thee."[8] "Testifying repent- "ance towards God, and faith towards our Lord "Jesus Christ."[9] "To open their eyes, and to "turn them from darkness to light, and from the "power of Satan to God, that they may receive "forgiveness of sins,"[10] &c. The forgiveness is generally stated as future, and as the effect of repentance.

It is evident that even a few texts of this kind required no small degree of pains and ingenuity in your correspondent to make them seem to accord to his views: how far he has succeeded, I will not decide. One thing is certain, that his system does not obviously and easily accord with them; and probably he would rather that a dif-

[1] 1 Kings viii. 48—50. [2] Isa. lv. 6, 7.
[3] Mark i. 6. Luke iii. 3. [4] Luke xxiv. 47.
[5] Acts ii. 38. [6] Acts iii. 19. [7] Acts v. 31.
[8] Acts viii. 21. [9] Acts xx. 21. [10] Acts xxvi. 18.

ferent mode of expression had been adopted. But it is far from sufficient to employ the same management on all the other texts which are arranged in this order in the scripture. It is absolutely requisite that as many and as clear texts in which this order is reversed, or at least several texts of this description, be produced. But where will any man find a single testimony of this kind? I know of no text which, by obvious interpretation, implies, *Repent, because your sins are forgiven.* Surely had this been the doctrine of scripture, some, yea many, such texts must have occurred. I recollect, and, indeed, by careful investigation can find, only one, that even seems to favour the system: "I have blotted out as a "thick cloud thy transgression, and as a cloud "thy sins: return unto me, for I have redeemed "thee."[1] God had repeatedly thus blotted out the sins of Israel; and, in the redemption spoken of, provision is made for a like complete pardon of every one that believes, which gave abundant encouragement to all who read or heard, to return unto God with penitent faith and humble supplications.

Again: as 'an old clergyman,' writing to 'another old clergyman,' it is quite in order to appeal to our authorized books. Let then your correspondent, if he can produce one sentence from them, in which forgiveness is placed before repentance, or supposed to be the cause or source of it. In the mean time, I will quote a few passages of another kind. We should 'confess our sins

[1] Isa. xliv. 22.

'with a humble, lowly, penitent, and obedient 'heart, *to the end that we may obtain* forgiveness 'of the same, by his infinite goodness and mercy.' 'Spare thou them which confess their faults; 'restore thou them that are penitent.' 'God 'hath given power and commandment to his 'ministers to declare and pronounce to his people, '*being penitent*, the absolution and remission of 'their sins.' 'He pardoneth and absolveth all 'them that truly repent, and unfeignedly believe 'his holy gospel.' 'Almighty and everlasting 'God, who—dost forgive the sins of all them that 'are penitent, create and make in us new and 'contrite hearts, that we, worthily lamenting our 'sins, and acknowledging our wretchedness, *may* '*obtain* of thee, the God of all mercy, perfect re-'mission and forgiveness, through Jesus Christ 'our Lord.'[1] 'Almighty God, our heavenly 'Father, who hath promised forgiveness of sins to 'all them that with hearty repentance and true 'faith turn unto him.' 'Our Lord Jesus Christ, 'who hath left power to his church to absolve' (not whom the ministers may please, but) 'all 'that truly repent and believe in him; of his great 'mercy forgive thee thine offences,' &c.[2] 'Grant 'him unfeigned repentance for all the errors of 'his life past, and steadfast faith in thy Son Jesus; 'that his *sins may be done away*,' &c.[3]

I must affirm, with all decision, as in the sight of God, that, did I believe forgiveness to precede repentance, in all its genuine exercises, even the first of them, I could no more use these prayers in

[1] Col. Ash Wednesday. [2] Vis. of Sick. [3] Vis. of Sick.

my most solemn addresses to God, than I could, if a Socinian, (a conscientious Socinian,) use the opening petitions of the Litany; because I must, in so using them, speak before God contrary to the convictions of my own conscience. And, as these prayers were written and published in English, there is not the same opening for critical ingenuity in explaining away the meaning, as in texts of scripture, originally written in Hebrew or Greek. They shew also, most decidedly, how our venerable reformers understood those scriptures. This, however, I shall a little further manifest.

In the Homily on repentance many passages are found, which bear on this question, in which *repentance* is uniformly placed before *forgiveness of sins*, and before faith in Christ. Speaking of the exhortation given by Joel, it is said, 'He doth 'move them to repentance, *to obtain mercy*; as 'if he should say, I will not have these things so 'taken as if there were *no hope of grace* left.' 'If 'ye will speedily return unto him, he will most 'gently and most mercifully receive you into 'favour again.' 'There are four parts of repen-'tance: 1. The contrition of the heart: 2. An 'unfeigned confession and acknowledging our sins 'unto God: 3. The third part of repentance is 'faith, whereby we do apprehend and take hold 'upon the promises of God, touching the free 'forgiveness of our sins: 4. Amendment of life.'

On confession we read thus: 'If we will with 'a sorrowful and contrite heart make an unfeigned 'confession of them to God, he will frankly and 'freely forgive them.' 'Hereunto doth pertain 'the golden saying of the holy prophet David,

'"Then I acknowledged my sin unto the Lord; 'neither did I hide mine iniquity. I said, I will 'confess against myself my wickedness unto the 'Lord, and thou forgavest the ungodliness of my 'sin.'" These are also the words of John the 'evangelist: "If we confess our sins, God is 'faithful and righteous to forgive us our sins, and 'to make us clean from all wickedness."' On the third part of repentance, even *faith*, we read: 'Which promises are sealed up unto us with the 'death and bloodshedding of his Son Jesus Christ. 'For what should it avail and profit to be sorry 'for our sins, to lament and bewail that we have 'offended our most bounteous and merciful Fa-'ther; or to confess and acknowledge our of-'fences and trespasses, though it be done ever so 'earnestly, unless we do steadfastly believe and be 'fully persuaded that God, for his Son Jesus 'Christ's sake,' (not *hath forgiven*, but) *will for-'give* all our sins, and put them out of remem-'brance, and from his sight? Therefore they, 'who teach repentance without a lively faith in 'our Saviour Christ, do teach no other but Judas's 'repentance, as the schoolmen do.' 'How chance 'that Peter was received into favour again, and 'the other cast away, but because the one did, by 'a lively faith in Him whom he had denied, take 'hold upon the goodness and mercy of God, and 'the other wanted faith, whereby he did despair 'of the goodness and mercy of God?' Here is not so much as an intimation that forgiveness preceded repentance; or that Peter's faith was *assurance* that he was already pardoned; but he believed and hoped that, great as his guilt had

been, it might and would be pardoned, if he sought pardon aright; whereas Judas despaired of mercy. This, I apprehend, accords with what I stated as my view of the subject in the former part of this paper. And, as the Homily considers this faith as the *third* part of repentance, so that the two others, in the order of nature at least, precede it; can any man doubt, that the compilers regarded repentance as uniformly *preceding* actual forgiveness, preparing the heart to welcome it, and making way for the enjoyment of it?—'They 'who do from the bottom of their hearts acknow- 'ledge their sins, will not only receive the 'Physician of their soul, but also with a most 'fervent desire, long for him.'—'Let us repent of 'our staying from so good a Lord; let us confess 'our unworthiness before him; yet let us trust in 'God's free mercy, for Christ's sake, freely for 'the pardon of the same.' The pardon is always considered as a thing to be *hoped for*; the repentance to be exercised in hope of it; not as springing from the enjoyment of it. Let those who so confidently maintain that forgiveness yea, the knowledge or assurance of it, precede repentance, bring us, if they are able, some clear proof of this order in the divine procedure, either from the scriptures, or, if belonging to the establishment, from our authorized writings.

Our Lord looked on Peter, and Peter went out and wept bitterly: but did our Lord say to Peter I have forgiven thee?—Let any man carefully read the prophecy of Zechariah, from the ninth verse of the twelfth chapter to the first verse of the thirteenth, and ask himself, whether the look

ing, with bitterness of spirit, unto the pierced divine Saviour, did not *precede* the opening of the "fountain for sin and uncleanness." Much is spoken of the repentance of those concerned, (the Jews at their future restoration,) as having pierced and murdered their Lord and King; but forgiveness is not once mentioned in the whole passage, nor intimated, till the beginning of the next chapter.

The quotation from Ezekiel only shews, that repentance will be the effect of the pouring out of the Spirit on those concerned; and that their re-admission into the full favour of God will increase the depth of their repentance; but not that their *forgiveness* will precede the *beginning* of their repentance. Indeed forgiveness, in this prophecy also, is not expressly mentioned. The Lord says concerning Ephraim, in Jeremiah, after describing his deep repentance, "I *will* surely have "mercy upon him." Not, *I have forgiven him.*[1]— Nothing had been said to Job about *forgiveness*, but every thing to overwhelm and overawe him, when he said, "I abhor myself, and repent in "dust and ashes:" the tokens of forgiveness were all made subsequently to this confession.[2] It was not till after Isaiah had beheld the glory of God, and had said, "Wo is me, I am undone, because "I am a man of unclean lips," that the Lord said, "Thine iniquity is taken away, and thy sin is "purged."[3] Nor was it till after Zaccheus had said to the Lord, "Behold, Lord, the half of my "goods I give to the poor; and, if I have taken

[1] Jer. xxx. 18—20.
[2] Job xlii. 1—10.
[3] Is. vi. 6—7.

" any thing from any man by false accusation, I " restore him fourfold," that Jesus said, " This " day is salvation come to this house; for the " Son of man is come to seek and to save that " which is lost."[1]—As our Lord was several times guest to a Pharisee, his going to the house of Zaccheus might, indeed, be deemed a hopeful token; but certainly it was not a declaration that his sins, even when not repented of, were pardoned. If such a declaration be found in scripture, let it be produced. The depth of repentance, as the fervent, humble love of the woman who had been a sinner, *preceded* our Lord's declarations, " Her sins, which are many, are for- " given:" " Thy sins are forgiven:" " Thy faith " hath saved thee; go in peace."[2] The prodigal arose, and returned to his father, on a general hope of meeting with such compassion from him, as might induce him to treat him like " one of the " hired servants:" but it was not till he had *actually returned*, that he was assured of pardon and full reconciliation, and all the privileges of a beloved son.

The question, whether *assurance*, personal assurance of forgiveness and salvation, be of the essence of faith; and whether saving faith consists in believing the testimony of God concerning his Son, and coming to God, in hope of finding mercy and forgiveness through him: or in believing that Christ died for *me* personally—hath forgiven *me*, and will save *me*: this question, I say, has been fully and repeatedly discussed by

[1] Luke xix. 1—10.

[2] Luke vii. 37—50.

Marshall, Hervey, Booth, and many others on the one side; and by Bellamy, Edwards, Brainerd, and many others, in opposition to them: and I have also thrown my little weight into the latter scale, in a small pamphlet, entitled, 'The Warrant and Nature of Faith in Christ,' which contains my most matured and deliberate views on the subject. I must, therefore, refer the reader to that publication, and to my 'Discourse on Repentance,' for more particular explications of my sentiments on this subject.

I will only add, that I have always considered the notion of forgiveness preceding repentance as essentially *antinomian;* and, though maintained by several pious persons, who did not mean to make that use of it, yet as giving a great opening to delusion, presumption, enthusiasm, and a whole train of deplorable evils, and as furnishing an additional plausible argument against the doctrines of the gospel, and an additional prejudice in the minds of many respecting them. As such, I have, for above thirty-five years, with all my influence, every way opposed it; and, if I have not proved my point in all these years, I cannot hope now to do it: yet I will not positively say, that I will take no notice of any thing which may be written in answer to my paper: and, as in commerce, when *good men*, as they are called, indorse and give currency to bad bills, they unintentionally aid the fraud: so do pious persons by using their influence in circulating antinomian sentiments.

May God, of his infinite mercy, set those of us right, whom he knows to be in error; and

keep those right, whom he knows to have embraced his holy truth; and teach us all what we know not, and help us practically to use whatever we do know, that we may grow in grace, and in the knowledge of our Lord Jesus Christ, till an entrance be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour.

Your's, &c.

THOMAS SCOTT.

Aston Sandford, Oct. 9, 1815.

P. S.—The text in Hebrews seems exactly to convey my idea on the encouragement which the gospel gives to repentance; though neither repentance, nor forgiveness, be mentioned in it: "Let us come boldly to the throne of grace, that "we may obtain mercy, and find," &c. A throne of grace and a faithful and merciful High Priest encourage hope in the convinced and humbled sinner; and so he comes, *not because he is forgiven,* but *in order that he may be forgiven.*

14.

JULY, 1816.

ON THE SAME SUBJECT:

IN REPLY TO 'ANOTHER OLD CLERGYMAN.'

SIR,

MY arguments in my former letter, on the subject of repentance and forgiveness, may be put into the following syllogism:

1. Whatever doctrine cannot be supported and proved by the language of the sacred oracles, or of the authorized writings of our established church; but runs contrary to the general, if not universal arrangement of both; cannot be the doctrine of the scriptures, or of our established church.

2. *Forgiveness as preceding repentance* cannot be thus supported or proved, either from the sacred oracles, or from the authorized writings of our established church; but runs contrary to the general, if not universal, arrangement of both.

3. Ergo, The doctrine of *forgiveness preceding repentance* cannot be the doctrine either of the scriptures or of the church of England.

Now your correspondent, 'Another Old Clergy-'man,' seems fully to concede the *minor*, in this syllogism; yet continues to reason against the *major* and the *conclusion*. He says, 'I readily 'admit, that in the sacred volume there are not, 'in so many words, these expressions, Repent, 'because thy sins are forgiven thee.' He should have allowed, that not a single text can be adduced, which by any fair construction will admit of this meaning, as well as have acknowledged that I have quoted numerous texts explicitly on the other side of the question. But let this pass. He also says, 'As to my producing in my favour 'proofs from authorized writings, candour obliges 'me to acknowledge, and I do with exceedingly 'great regret, that from this source I have 'nothing so explicit or decisive to afford as I 'could wish.' 'It is a decided protestant princi-'ple, that synods, councils, consistories have

'erred, and may err; and my divine Master has 'enjoined me, in matters of truth and duty, to 'call no man, Rabbi.'

This would come very properly from persons of various descriptions; but I should not have mentioned our authorized books in such an argument as this, had not your correspondent signed himself a *clergyman.* As a *clergyman,* I profess cordially to approve the articles and liturgy of the church of England; and I constantly and most willingly officiate according to the letter. I have repeatedly subscribed the articles; and, as holding a living, I have assented and consented to the whole Common Prayer Book; and probably the other 'old clergyman' has done and does the same. All this is *voluntary:* but, should I hereafter decidedly disapprove, as erroneous doctrine, any part of these books, I do not see how it could be other than my duty, to recede from my present station, and to avow my reasons. Certainly it is no 'protestant principle,' to subscribe doctrines which we do not cordially approve; or to officiate by a liturgy which runs counter to our sentiments: however we may grieve that the case is so, certainly our divine Master teaches us nothing of this kind, but the contrary.

I do not say, that any subscription or assent requires us to deem every expression the most appropriate that could be; or to put the whole on the same footing as the infallible word of God: yet, where the constant tenour of the authorized writings (as it appears by your correspondent's other concession,) in full agreement with the

sacred scriptures, runs counter to his favourite principle, it at least behoves him to pause and reconsider the subject. I must own, I should be extremely sorry for either our bishops, or the more unfriendly among the dissenters, to read from the pen of me, an *old clergyman*, any avowal to the same effect. Indeed, it much grieves me that any evangelical clergyman should give such specious occasion to the accusations which are brought against us, from both sides. I have no desire nor purpose to prolong the controversy; I should not have again taken up my pen, but to shew how very much my opponent has *conceded*, which some readers may not distinctly note. I shall not attempt to follow him through his reasonings, by which, notwithstanding these concessions, he attempts to maintain his point. *Valeant quantum valere possunt.* I perceive that, with many others, he confounds God's *purpose and intention of forgiving*, with the *actual forgiveness* granted in consequence of that intention. God indeed purposes to *glorify* all his elect, but he hath not yet received them all to glory.

If repentance be as much a gift of grace and mercy as even forgiveness itself, it may precede forgiveness, neither as a *condition* performed by us, nor as a *qualification* by which we entitle ourselves to forgiveness; but as a preparation of heart from the Lord, rendering those willing to receive that free and gratuitious forgiveness, which every unhumbled and impenitent heart refuses; and the very proposal of which is often deemed an affront by the self-righteous.—

"Blessed are the *poor in spirit*, for their's is the "kingdom of heaven." "Thou, Lord, hast "heard the desire of the humble; thou wilt "*prepare* their heart, and wilt cause thine ear "to hear."[1]

THOMAS SCOTT.

15.

FEBRUARY, 1817.

ON THE BAPTIST IRISH SOCIETY: A LETTER TO JOSEPH BUTTERWORTH, ESQ.[2]

Aston Sandford, Nov. 4, 1816.

DEAR SIR,

I am so well pleased with the plans and proceedings of the Baptist Society for attempting the instruction of the Irish, *especially the reading of the Scriptures in Irish, to those who understand no other language*, that I wish to become a subscriber to it. I have always thought that the only effectual plan for civilizing that rude people was, to teach them Christianity, and bring them acquainted with the sacred scriptures; and that a number of zealous and simple teachers of the grand outlines of our common religion, if they could get access to the lower orders of the people, would

[1] Psalm. x. 17. Isaiah lvii. 15. lxvi. 2.

[2] Not a communication to the Christian Guardian, but probably extracted from the Society's Report.—J. S.

effect more than either acts of parliament, or the wisest plans of any other kind devised by the most sagacious politicians; and, though the present attempt be made by those from whom I differ in some points of inferior importance, yet it promises fair to lead the way to attempts of more extensive range, and of more enlarged success; and I wish therefore, to cast in my mite as an annual subscriber of one guinea. I wish I could do more with propriety.

I remain, dear Sir,

Yours, &c.

THOMAS SCOTT.

IX.

FROM THE

CHRISTIAN OBSERVER.

1.

NOVEMBER, 1802.

ON CERTAIN QUERIES RELATIVE TO JUSTIFICATION.

THE queries subscribed C. C. in the ninth number of the Christian Observer (page 573,) relate to a subject of the greatest importance; and I hope will receive a full and satisfactory answer from some of your correspondents; in the meantime the following thoughts are at your service, if you deem them worthy of insertion.

'Q. 1. Are not justification, absolution from 'guilt, forgiveness of sins, and being accounted 'righteous, *synonymous terms* for the same bles- 'sing?'

It appears to me unscriptural to consider *justification* as synonymous with *absolution from guilt*, &c. These are two distinct benefits, precisely answerable to the pardon granted a criminal, and an estate bestowed on him at the same time: but, as they always in the gracious dispensations of

God to his people, accompany each other, this distinction is not exactly marked in the language of scripture, except when the argument requires it.

When St. Paul refers to the words of David. "Blessed is the man to whom the Lord imputeth "not iniquity," as proving his doctrine, that "God "imputeth righteousness without works;" his whole argument leads us to this interpretation, that David's words, rightly understood, denote more than they express, and not that the apostle only gave David's meaning in other language, and in language suited to obscure the sense, if nothing farther than pardon was intended. "The "blessedness of the man, to whom God imputeth "not iniquity," is secured by this, that to him he likewise "imputeth righteousness without works." This David intimated, and this the apostle establishes.

Pardon of sin exempts a man from all punishment for past transgressions, (for the sufferings of believers are the chastisements of a father for their good, and not punishments in the strict sense of the word;) but it gives him no title to the reward of righteousness. If, when the believing penitent receives absolution from guilt, the depravity of his nature were also destroyed and the divine image entirely restored, and if the world were no more ensnaring than it was before the entrance of sin, he might be nearly in as favourable a situation, in respect of justification, as our first parents were immediately after they were created. He would be *innocent* but not *righteous*; deserving neither punishment nor reward; and therefore to be continued in a state of probation

for an appointed season, at the close of which he would either be justified or condemned, according as he had, or had not, kept his Maker's law perfectly in all its extensive requirements. Thus the confounding of the distinct blessings of pardon and justification with each other necessarily introduces the doctrine of *justification by works*, yea, by *the merit of works*: and, as no man, in the present lapsed state of human nature, can be willing to have his eternal happiness or misery suspended on the condition of his future perfect obedience to the divine law; this first made way for the scholastic distinction between the *merit of condignity* and *the merit of congruity*, which the papists have so much insisted on, but which all the reformed churches have strenuously protested against.

Nor is this all; for we may trace the unscriptural sentiment of a new and mitigated law, by our sincere obedience to which we are to be justified through the merits of Christ, to the same source; a sentiment which at once makes void both the law and the gospel, by exceedingly lowering the scriptural standard of obedience, and altering the scriptural way of acceptance. On these accounts we must continue strenuously to insist on the distinction between pardon and the "gift "of righteousness by faith," even "the righteous-"ness of God, which is "*upon* and *unto* all that "believe;" if we would maintain uncorrupted the doctrine of scripture and of our established church.

When the believer is not only absolved from guilt, but "made the righteousness of God in "Christ," "the LORD our righteousness," there

is no condemnation for him; but he is by grace intitled to the reward of righteousness; and his subsequent good works the fruits of the spirit of Christ, are not intended to constitute, even in part, his title to the heavenly inheritance: but they evidence that his faith is living and his love sincere; they adorn the gospel, glorify God, and prove useful to mankind. The believer is then no longer "under the law," (as to justification,) "but under grace." The standard of duty, however, remains the same; but that which is good in his services is graciously accepted, while the defects and evils attending them, as well as his other failures, are mercifully pardoned for Christ's sake. 'Albeit that good works, which are the fruits of 'faith, and follow after justification, cannot put 'away our sins, and endure the severity of God's 'judgment; yet are they pleasing and accep-'table to God in Christ, and do spring out neces-'sarily of a true and lively faith: insomuch, that 'by them a lively faith may be as evidently known, 'as a tree discerned by its fruits.' Art. xii.

'2. Does not this justification attach *solely* to '*true conversion?*'

Is it not manifest that the venerable martyrs and confessors who framed our articles, compiled our liturgy, and indeed founded our church, considered justification, not 'as attaching solely to 'true conversion,' (a very ambiguous expression, which may be true or false, according as it is interpreted,) but as by faith alone? 'We are accounted 'righteous before God, only for the merit of our 'Lord and Saviour Jesus Christ, by faith, and not 'for our own works or deservings. Wherefore,

'that we are justified by faith only is a most 'wholesome doctrine, and very full of comfort, as 'more largely is expressed in the Homily of Justi-'fication.' Art. xi.

'3. Does not *true conversion* include in its es-'sence, faith, repentance, supreme regard to God, 'and therein a disposition of heart to every good 'word and work?'

Is it not equally clear that the scriptures connect justification with faith, not only more frequently than they even seem to do with any other Christian grace, but in quite another manner? Conversion in the days of the apostles, was so striking a change, that, if your querist's expression would have conveyed clearly their ideas, they would on some occasions at least, have adopted it; yet we never read of being justified by true conversion.—'But,' say some, 'revolving ages have changed almost every thing, and, among the rest, men's way of expressing themselves.' Let it however be remembered, that Christianity introduced so many new ideas into the world, at least among the gentiles, that the apostles were under the necessity of using many words in almost an entirely new sense, and even of naturalizing terms or modes of expression from the Hebrew, in order to convey their meaning. Now, if they did not this by divine inspiration, who shall presume, without inspiration, to modernize their language, according to the reasonings or taste of men, now called Christians.

4. '*Why* continually recur to the ambiguous 'phrase of being justified by faith *only*, which 'may be well meant and ill understood, since no

'true convert is possessed of faith *only*, and none 'but *a true convert* is justified?'

St. Paul does not, it is allowed, use the word *only* or *alone*, when treating on the subject of justification: but he always ascribes it to faith, and never to repentance, love, &c; and he carefully excludes every thing which at that time he supposed any one would be tempted to join with it. It is not indeed worth while to contend about a word, without which the apostle maintained his doctrine; yet, circumstanced as our reformers were, (and perhaps the present defenders of their doctrine may add, circumstanced as we are,) the use of it formed the most compendious and explicit way of distinguishing between their doctrine and that of their opponents: and I cannot but think they acted wisely, in adding the word *only*, not to prove their doctrine, but to shew their precise meaning.

But neither the apostle, nor our reformers, intended to say that faith subsists alone in any justified person; for such a solitary faith is dead, and cannot justify. As, however, in a living man, there are many members, senses, and faculties, and each has its proper function, which none of the rest can perform; so, in the true Christian, there are many co-existent graces, but each has its proper office, to which all others are entirely unsuited.—Love is greater than either faith or hope, being the image of God, the essence of holiness, and eternal in its duration; yet it cannot justify a sinner. Now the reason of this is very plain and simple. "Therefore it is of faith, that "it might be by grace." The free mercy of

God, contrary to our deservings, is the source of our justification. "We are justified freely by his "grace." The righteousness and atonement of Emmanuel are the meritorious cause of our justification. "We are made the righteousness of "God in him." "For the wages of sin is death; "but the *gift of God* is eternal life, through Jesus "Christ our Lord." This gift of God is reported and proposed in the gospel; now only faith can receive the report, credit the testimony, apply for the gift, place confidence in the faithfulness of God the giver, and renouncing all self-dependence, entrust the soul and its eternal interests, into the hands of Christ. And as this is the case, we are justified by faith, and not by any other Christian grace, or all others compendiously considered.

I would just observe, that, if St. Paul had admitted of the way of settling this most important controversy, for the sake of peace, which many now adopt, and which your querist seems rather to approve, it would have been unnecessary for him to argue the point so largely and earnestly, as he does in his epistles to the Romans and the Galatians. What, on this ground, could he mean by the vehement language, in the opening of the latter epistle, which he repeatedly uses? what, by the strong assertion in the beginning of the fifth chapter? Circumcision, and observing the legal ceremonies, if considered as matters of expediency, excluded no man from the grace of the gospel; but, when any one joined them with faith, and depended on them in any degree for justification, he virtually renounced the covenant

of grace, and became a debtor to do the whole law. I would also ask your querist, if he still hesitate, what was the precise point at issue between the reformers and the church of Rome, on justification, but that which constitutes the subject of his inquiry?—I shall conclude with a passage from the judicious Hooker, the most conceding of those who opposed the papists in the age in which he lived, as containing in itself a short but striking statement of this controverted subject. 'It is a childish cavil wherewith, in the matter 'of justification, our adversaries do so greatly 'please themselves, exclaiming that we tread all 'Christian virtues under our feet, and require 'nothing of Christians but faith; because we 'teach that faith alone justifieth. Whereas by 'this speech we never meant to exclude either 'hope or charity from being always joined as 'inseparable mates with faith in the man that is 'justified, or works from being added as neces-'sary duties required at the hands of every justi-'fied person: but to shew that faith is the only 'hand that putteth on Christ unto justification; 'and Christ the only garment which, being so put 'on, covereth the shame of our defiled natures, 'hideth the imperfection of our works, pre-'serveth us blameless in the sight of God; before 'whom, otherwise, the weakness of our faith alone 'were cause sufficient to make us culpable, yea, 'to shut us out of the kingdom of heaven, where 'nothing that is not absolute can enter.' [1]

T. S.

[1] Hooker's Works, folio, 1682, p. 508, 509.

2.

APRIL, 1803.

ON IMPUTED RIGHTEOUSNESS.

THE Serious Inquirer, in your number for January last, seems to have received some instructions concerning 'faith in the righteousness of Christ,' which many who are zealous for that doctrine do not insist upon; and which are not, as they conceive, at all essential to it, or indeed implied in it. Content with the language of the apostle, "We "are made the righteousness of God in him;" or with that of our articles, 'We are accounted 'righteous before God only for the merit of our 'Lord and Saviour Jesus Christ, by faith, and not 'for our own works or deservings;' we do not say, that 'we have perfectly fulfilled all righteousness in him;' which phrase does not so well express the idea of *imputation* as that of *personal obedience*.

Perhaps your correspondent does not exactly mark the line of distinction between being *accounted righteous* and being *made holy*: for, if he did, he would hardly suppose that being *accounted righteous* implied 'being really with-'out spot before God;' for this expression, as I understand it, signifies being perfected in holiness. [1]

I consider the righteousness of Christ, or his

[1] Eph. v. 27. Col. i. 21.

personal obedience to the divine law, apprehended by true faith, as so imputed to the believer, that it constitutes his title to eternal life, which neither 'oblivion of sin, nor full acceptance of duty' could do. It is the meritorious ground of his being dealt with as an heir of eternal happiness, notwithstanding all his sins and imperfections: for eternal happiness is properly the reward of perfect righteousness. But this act of God, in "justifying the ungodly," and "imputing righ-"teousness without works," neither alters the rule of duty, nor the nature of a man's actions; while it increases the believer's obligations to obedience, and aggravates the guilt of his subsequent sins: and, while God looks on believers as "in Christ," in respect of justification, he views their character and actions in all respects as they really are in themselves. "The righteousness of "God, which is *unto* all and *upon* all that believe," is merely a provision for the honour of the divine law and justice, in making sinners heirs of that happiness which is properly and exclusively the reward of perfect obedience. The justified believer is also adopted: he is a son and heir: and the title to his inheritance is given him, on the ground of his brother and surety's meritorious services, and for his sake. But this no more renders personal obedience or sanctification unnecessary, than the entail of an estate renders obedience to a parent, or a good state of health superfluous. In these respects the obedience of Christ is not, and cannot be, imputed; or if it could it would be of no use.

But he who has the title to the inheritance,

under the hand and seal, so to speak, of his heavenly Father, still remains an accountable creature, fallible and peccable, depraved, (though not enslaved to sin,) exposed to temptation; and consequently he is often, more or less, betrayed into sins, negligences, and omissions. He has, however, a tender conscience, and a holy taste; and thus, when he reviews his conduct, he feels ingenuous sorrow and shame for having offended his heavenly Father; he repents, and humbles himself with tears and prayers; he welcomes rebukes and corrections, kisses his chastening rod, craves forgiveness, and blesses the gracious care of him who "restores his soul, and leads him in "the paths of righteousness for his name's sake." No man who is wholly a stranger to this experience has scriptural proof that the righteousness of Christ is in any sense imputed to him; and all who are deeply acquainted with these conflicts, and this consciousness, must be convinced, if they have a right view of the divine holiness, and of the perfection of the divine law, that all their obedience needs forgiveness, and is utterly insufficient and unsuitable to form a title to eternal glory. From first to last they must "count all "things but loss, that they may win Christ, and "be found in him, not having their own righ- "teousness, which is of the law, but that which is "through the faith of Christ, the righteousness "which is of God by faith."

But your correspondent objects to what is said respecting the *title to heaven*, and says that 'every loyal subject is not admitted to live at 'court.' As, however, I really do not understand

this latter part of his argument, I hope I shall be excused for not attempting an answer. I have for a long course of years counted the righteousness of Jesus Christ, imputed to the believer through faith, and sealed on his heart by the progressive sanctification of the Holy Spirit, the only *meritorious* ground of hope that he shall at last inherit eternal life, of which the very imperfection of his faith proves him unworthy: yet he will daily feel that very sense of sin, those challenges of consciences for omissions and transgressions, and that need of daily and earnest prayer for pardon, through the atoning blood, which your correspondent speaks of with great feeling, but thinks inconsistent with a state of complete justification. I am persuaded, however, that we do not mean very differently, though the unscriptural views given of imputed righteousness by some, seem to excite unscriptural prejudices against it in others. But I must add, that I cannot think any loyal subject of Christ will be willing *always* to be absent from court; and that, through the righteousness of Christ and the sanctification of the Spirit, he will be expecting shortly to arrive in the presence of God "where "is fulness of joy," and to share those "pleasures "which are at his right hand for evermore."

T. S.

3.

JULY, 1803.

THE duty of trusting the promises and providence of God in giving to the poor, even when one's circumstances are moderate and precarious, especially on urgent occasions; and the still higher duty of relieving parents in distress, as far as children have it in their power; seem to be generally acknowledged: yet it is to be feared that few so entirely rely on the promises of God on this subject, as to risk much in obeying his plain commands; and those who do are often censured by their brethren as imprudent. It is to be feared also, that to expect any remarkable interposition of providence in case of poverty, occasioned by such conduct, however consonant to the divine precepts, would scarcely be exempted from the charge of enthusiasm. I have, however, known several instances, in which these promises of scripture have been *literally* understood, relied on, and fulfilled, even beyond expectation. The case that follows, fell under my own immediate observation.

A woman servant who was past the prime of life, in an inferior station, but much respected for her well-known piety and integrity, had saved a little money from her wages, which, as her health was evidently on the decline, and there was reason to think she could not long support the fatigues of her situation, would probably soon be required

for her own relief. Thus circumstanced, she heard that her aged parents, by unavoidable calamity, were reduced to extreme indigence; and at the same time she had reason to fear that they were strangers to the comforts of true religion. She in consequence obtained leave to visit them; and, making the best use of the opportunity, both shared her little with them, and used her utmost endeavours to make them acquainted with the consolations and supports of the gospel: which she did apparently with some success. She was afterwards remonstrated with by a religious acquaintance, who observed that, in all probability, she would herself soon stand in need of all the little she had laid by. But to this she replied, that she could not think it her duty to see her aged parents pining in want, while she had more than was needful for her present use; and that she trusted God would find her some friend if he saw good to disable her for service.

According to her faith so it proved to her. She continued to assist her parents till their death: soon after which event she was so entirely deprived of health as to be utterly incapable of labour. But, when nothing but a workhouse was in prospect for her, God, in a wonderful manner, raised her up friends where she least expected them. For nine years she has now been very comfortably supported in a way she could never have conceived, and circumstances have at length been so ordered, that her maintenance to the end of life is almost as much ensured as any thing can be in this perishing uncertain world.

So remarkably hath God verified to her his gracious words, "Trust in the Lord and do good, "so shalt thou dwell in the land, and verily thou "shalt be fed."[1]

T. S.

4.

FEBRUARY, 1804.

I was induced by your correspondent C. L.'s criticism in your second volume p. 715, on Isaiah lxiv. 6, "All our righteousnesses are as filthy "rags," to examine the subject with some care; and, as I have good reasons for wishing to be satisfied about it, I shall be obliged to you to insert the following remarks in your useful publication.

A *singular* noun, like that *plural* in the passage abovementioned, is rendered *ornament* or *ornaments*, Exod. xxxiii. 4, 5, 6. 2 Sam. i. 24. Is. xlix. 18. Jer. ii. 32. iv. 30. Ezek. xvi. 7, 11. xxiii. 40; and perhaps in some other places. I say a singular noun, though sometimes translated as plural, because the old lexicons considered it as such: the construction in some places (the points out of the question,) absolutely require it to be so considered, as it is neither *in regimine*,

[1] Psalm xxxvii. 3.—Of the person (named Elizabeth Moulder,) to whom this letter relates, and who was for nearly thirty years an inmate in the writer's family, a further account may be seen in his Life, p. 369, &c.—J. S.

nor with an *affix;* and especially because in Ezek. xvi. 7. the words rendered *excellent ornaments* are in the original and in the margin *ornament of ornaments*, the first word being the same as in the other places, the second being the only instance in which the plural of that word occurs in the whole scripture, at least as far as I can find; and this plural is regularly formed from the singular which precedes it[1]—though some consider it as a dual. In none of these places is the epithet *gaudy* necessarily implied. In some, as Is. xlix. 18, it cannot be admitted; it is simply a substantive; and how far being added to the word *garment* can intitle it to that epithet I do not determine. According to this interpretation it is literally a *garment of ornaments*, and in what sense they who confessed themselves to be "*all* "*as an unclean thing*" could properly add, "and "all our righteousness are *as* a *garment of orna-* "*ments*," may be the subject of future consideration. The plural word in Is. lxiv. 6. not only differs from the plural in Exek. xvi. 7. in respect of the masoretic pointing, but by the want of the additional *jod*, and is the plural from עֵר not עֲרִי. One meaning of the root is to *remove* or *take away*, (Prov. xxv. 8.) and from this meaning the word in question is supposed to signify *sordes, quod ab oculis removeri solent;* filthiness, because it is usual to remove them from the sight; or *re-*

[1] עֲרִי עֵר, עֵרִים: nouns masculine take יִם in the plural, as שֵׁן *a tooth*, שִׁנַּיִם, גְּדִי *a kid*, גְּדָיִים. Vide. Grey's Heb. Gram.

jectimenta, things to be cast away. In this sense it is literally a *garment of filthinesses*, which to me appears more consistent with the context than the other interpretation, as also the most ancient; but I should be glad to receive further light on the subject. It being evidently the contrast to the robe of righteousness mentioned Is. lxi. 10, no doubt the *pointing*, joined to the consideration of the context, had great weight with the venerable translators of the scripture; and, unquestionably, this is often an useful guide to the proper reading, though not always to be adhered to. Castalio translates the clause *panniculus abjectissimus:* the Septuagint has the same sense, and so has our old version, though not so well expressed: and, considering the passage (as I do) to be a prophetical prayer, suited to the case of the Jews when converted to their long rejected Messiah, and the clause as referring to their own righteousnesses on which they had hitherto depended, there seems to be a peculiar propriety in the humiliating language: and whether, compared with the perfect rule of the holy law, and in respect of justification before God, it be too humiliating even for *true Christians* concerning their *best works*, I very much question. Since, though as fruits of the spirit they are intrinsically good, there is in them all a mixture of evil and very many defects.

T. S.

5.

JUNE, 1805.

ON THE PUBLIC ADMINISTRATION OF BAPTISM.

Having observed the impression made on a full congregation by the baptism of a child during the service, and by a serious address in the sermon to parents, sponsors, and all baptized persons, concerning their obligations and duties, and their criminality if they did not attend to them; I was led to conclude that the public administration of this ordinance during divine service (which except in cases of necessity our church inculcates most decidedly,) would, if generally adopted, be productive of most important advantages: and consequently I was induced to conclude, that the too common custom of baptizing on other days than the Lord's day, or, if on the Lord's day, after the congregation has separated, was at least foregoing those advantages.

The Antipedobaptists do all baptize *very publicly:* and this administration of baptism, according to their sentiments, is very impressive, and has a great effect in producing a favourable opinion of their mode of baptizing, in the minds of those who have not maturely weighed the subject; besides giving the minister an occasion of addressing the consciences, the judgments, the passions, or even the prejudices of the assembly. But the retired and concealed way, now generally adopted by the ministry of our church (contrary to the

rubric undoubtedly,) seems to say to the people, 'It is a mere form: there is no need to make it public; no instruction can be grafted on it; it needlessly lengthens the service.' And the *unchristian* custom of making baptisms an occasion of a sensual dissipated feast, which is too generally connived at, gives countenance to this conclusion, and advantage to those who administer the sacrament in another manner, less scriptural, I apprehend, in other respects, but more scriptural in that it is made a public, serious, and religious service. Indeed I am fully convinced, that the public administration of infant-baptism, with apposite instructions to all concerned, would do more to establish its scriptural authority than all the controversial publications which have appeared on the subject.

But this is by far the least part of what I would wish to point out. A great deal has been said of baptismal regeneration. If we say that this *always*, and of course, takes place, however the sacrament is administered, not to adduce other objections, it is plain that we return to the *opus operatum* of the Papists. Yet far be it from me to deny that regeneration may accompany baptism, and that it frequently does when baptism is properly administered. Now I was peculiarly impressed on seeing baptism administered during the service with the idea, that a considerable number of Christians were, all over the congregation, uniting in prayer, that the child might be baptized by the Holy Spirit, and made an heir of eternal life. Surely thought I, this way of administering the sacred ordinance gives the most scriptural ground

to hope that the inward and spiritual grace shall accompany the outward and visible sign: and I cannot conceive that the private mode of baptizing can afford a ground of confidence, which, either, on scriptural or rational grounds, can be put in competition with it.

But, above all, the opportunities that the public administration of baptism gives to the minister of addressing all descriptions of persons in his congregation on their respective duties, and their failures in them, appear to my mind of the greatest importance. I have long complied with the general custom, and have never, for at least twenty-five years, baptized a child during divine service: but I must allow, that, having once been present where a child was thus baptized, the ceremony being followed by an appropriate address, I was then convinced, that by private baptism (in which I include baptizing in the church, except during divine service on the Lord's day, or on some public occasion,) many advantages of exhorting and establishing our congregations were lost; and many advantages given to those who endeavour to draw our people from us.

If these loose hints be worth inserting in the Christian Observer I shall be glad to see them there, in hopes that the subject may be more maturely handled by some other correspondent, and that the attention of the ministers of the establishment may be called to it.

Your constant reader,

IGNOTUS.[1]

[1] Mr. Scott acknowledged this paper by inserting it in the collection of his works, published by himself.—J. S.

6.

APRIL, 1807

ON ANGER.

THE following remarks were loosely thrown together on reading the paper of your correspondent R. S. in your number for January, p. 12. If you judge them pertinent to the subject, the great practical importance of which will, I think, fully justify to your readers its protracted discussion, you will favour them, perhaps, with an early insertion. I might have moulded them into a more connected and elaborate form, but not discerning any advantage that would result from thus shaping them afresh, I venture to send them to you in their original dress, as they spontaneously offered themselves to my own thoughts, on the perusal of the paper alluded to.

The question about the sinfulness of anger seems in great measure to hinge upon the meaning of the word. If anger means a decided disapprobation of another's conduct, expressed by words and deeds, whether suited to the occasion or not; anger in itself cannot be sinful, unless it be sinful, decidedly to disapprove of what is evil, and to shew that disapprobation by words and actions, according to our situation in the family, the church, or the community. But if anger *exclusively* means, that state of mind and heart, by which the irritated passions overpower reason and conscience, and urge a man to express his displeasure by inordinate, peevish, and irrational

words and actions; or if anger is supposed necessarily to imply any thing inconsistent with cordial good-will and benevolence to the persons concerned;' it must always be sinful. A parent can never be angry with his child without sin, if irritable passions are indulged, and any means are used to express disapprobation, such alone excepted as are wisely suited to promote the real good of the child. But a judge may shew his disapprobation of a murderer's conduct by words and actions, not inconsistent indeed with general benevolence, or good-will to the murderer's soul, but which are calculated to destroy the murderer as to this world, whatever may be the consequence as to the next; and yet his disapprobation is neither sinful in itself, nor in its effects.

They who speak of anger against an individual as incompatible with love, seem to forget that love to an offending individual may imply disregard to the good of numbers, and be incompatible with general benevolence, and especially with love to the household of faith; as Eli's love to his sons, and David's love to Absalom. And they who speak as if it were but once mentioned that our Lord was angry, have not accurately read the Gospels. The word *displeased* (ἠγανάκτησε) is indeed used in the following passage, but certainly it means *anger* in the strongest sense, except irrational passion be exclusively intended by that term; Mark x. 14. The same word occurs again at the 41st verse of the same chapter, where it is said, that "the disciples were "much displeased with James and John." But without resting the argument on verbal criti-

cisms: did not our Saviour express his decided and even indignant disapprobation on several occasions, by most emphatical language, against the Scribes and Pharisees; Matt. xv. 3—14, xvi. 4. xxiii. 13—33. Luke xi. 39—54., and even against the disciples; Mark viii. 17—21—33. Luke xxiv. 25.; and indeed in many other places? There was a special reason why our Lord expressed no anger during his personal sufferings. He was wounded for our transgressions, and it was predicted that he should be led as a lamb to the slaughter.

"The word εμβριμαομαι, implies the signification "of anger and vehement commotion, with which "we threaten any one, &c." (Leigh.) Yet this word is repeatedly used concerning Christ. Matt. ix. 30. Mark i. 43. John xi. 33—38.

To suppose that Mark, thinking in Hebrew, but writing in Greek, could not find a suitable word to express his idea, but in his confusion used one which implied sin in his Lord, seems inconsistent with the divine inspiration of the scriptures. If neither Mark, nor Peter, who is generally supposed to have revised his Gospel, was of himself capable of distinguishing in *Greek* between *grief* and *anger*; surely the Spirit of inspiration, as superintending the sacred writers, would in this (if in any case) have interposed, to prevent the disciple from imputing sin to his Lord, and misleading all through successive generations, who desired to imitate his example!

"Be not angry without cause." "Be angry "and sin not." "Let not the sun go down upon

" your wrath." " Be slow to anger." " Love is " not easily provoked." Can you find any thing like this about pride, or avarice, or sensual lusts? Be not proud without cause; be proud and sin not; let not the sun go down upon your pride; be slow to pride; love is not easily made proud. Be not covetous without cause, &c. Be not intemperate without cause, &c. The absurdity of this is manifest; whence then is the difference? Because there may be a sufficient cause for anger, though not for pride, avarice, drunkenness, or fornication. Eve ought to have been angry at the proposal of the serpent: Adam at the proposal of Eve: and each ought to have said, " Get thee behind me, Satan," as Christ did to Peter; or to have answered as Peter did to Simon Magus. Though anger in us, poor fallen creatures, is perhaps never unmixed with some degree of selfish and evil passions, and these generally predominate; yet this is the effect of our depravity, to be counteracted by divine grace. But were we as holy as the Saviour; we should indeed be slow to anger, and ready to forgive, and there would be no mixture of selfish and malignant passions in our displeasure; but we should continually find occasions suited to excite a holy indignation against sin and those who commit it, and to express that feeling in different ways, as magistrates, ministers, parents, masters, &c., yet with the most entire good-will, and the most tender compassion, for those against whom we thus manifested our displeasure, and often with peculiarly tender affection for them.

To suppose, that those who contend that anger is not sinful *per se*, but in the *degree, and the manner in which it is expressed*, mean, that we may be angry at *sin* and not at *sinners*, is at least a mistake of their meaning: but we may be angry at the crime, and at the criminal on that account, without ill-will, nay, without any thing inconsistent with the warmest affection; as every one must know, who ever felt and expressed decided disapprobation of the misconduct of a dearly beloved wife or child. Indeed, so far is the displeasure shewn on such occasions from being inconsistent with love, that it naturally flows from it, and bears a strict proportion to it. We feel indifferent towards that behaviour in a servant, which would awaken our indignation in a child. Wherefore? Because we love the child more than the servant.

The dangers on the side of anger make a strong impression, and very justly, on the mind of R. S.; but is there no danger on the other side? Are there no such things as cowardice and indolence assuming the guise of meekness? Do not all the corrupt propensities of our nature need correcting? Do not some want stimulating to action and decision, while others need a curb and restraint? Is not a Nehemiah in some cases as suited to reform a corrupt church as an Ezra, who, though perhaps more amiable, was too timid? Who, looking at our Lord's example, and remembering that Stephen, and Peter, and Paul, were filled with the Holy Ghost, will deny that they acted right in their most decided lan-

guage and conduct against sinners? Yet who would not call it anger in any of us?

The Socinians and others have often attempted to explain away the scriptural language about the divine anger and vengeance, in order, as it appears, to shake off the the fear of future, at least of eternal, punishment. We should be careful, therefore, not to concede in this respect. The language of scripture is peculiarly emphatical and varied on this subject; and there are, perhaps, a hundred places, where anger is ascribed to God, to one where he is spoken of as *repenting*. And, indeed, how can we conceive of a moral governor, who expresses no decided disapprobation of the crimes by which his subjects injure and destroy one another? Is he *love?* But partiality to criminals, which swallows up general benevolence, is incompatible with this character.

To sum up the argument. "Love is the ful-"filling of the law." Every part of our conduct, one towards another, is lawful or unlawful, right or wrong, as it accords to this principle, or the contrary. The simple question then that must decide the lawfulness or unlawfulness of anger is—Does love ever express itself in this way? Is it one of the many forms which that godlike diposition naturally assumes? As there are occasions on which our love will spontaneously manifest itself by *grief*, *joy*, &c. are there any supposable occasions on which it may with equal propriety, or necessarily and unavoidably will, shew itself, by *anger?* The answer,

I think, must be in the affirmative. Let love then, which is the *principle* of all lawful anger, be also the *measure* of it—let it dictate the *occasion*, the *degree*, the *duration* of our wrath, and then though *angry*, we shall not *sin*.

G. S. [1]

7.

MAY, 1810.

A correspondent in your number for March, signing himself Philo, in answer to Mr. Faber—and some others also, who have written concerning the three wo-trumpets, the slaying of the witnesses, and subsequent events—seem not to have been well aware, that the first thing to be ascertained is, the precise period when the witnesses began to prophesy in sackcloth; or, in other words, whence the 1260 years are to be dated. Till this is satisfactorily settled, all other calculations must be vague and inconclusive.

[1] The sentiments of the above paper so exactly accord with those entertained by the Author of these volumes, and it is in other respects so much in his manner, that the signature G. S., with which it appears in the Christian Observer, could not persuade me that it was not his production. I should not, however, have admitted it in this collection, had I not received additional confirmation of its being from his pen, accompanied with some recollection of its having been revised by the Author's highly-esteemed friend, the late Rev. N. Gilbert, Vicar of Bledlow, Bucks, and by him transmitted to the Observer. If this were the case, it may account for the initials of the two names being combined in the signature.—J. S.

It is expressly said, "They shall prophesy a "thousand two hundred and threescore days, "clothed in sackcloth."[1] Now it is obvious that they were not to prophesy in sackcloth after they had been slain, and were risen, and ascended into heaven. If, then, these events are *past*, without all doubt the 1260 years have expired: otherwise the witnesses prophesied in sackcloth only a part of the specified time, and not the whole of it.

If the 1260 days, or years, began A. D. 606, they cannot terminate till A. D. 1866, however we divide the intermediate time. If they began sooner, that should be specified and proved. I am one who think that these events are *future*; but I shall, on many accounts, be glad to be convinced that I am mistaken.

T. S.

8.

MAY, 1810.

I have read many of the Jubilee sermons, and different reviews of the others; but one circumstance, which to me appears a peculiar honour of his Majesty's long reign, has not, that I can find, been so much as hinted at: I mean the extraordinary circumstance of so very few lives having been taken away for state crimes; that is, for any kind of treason. The last fifty years have embraced many most turbulent and violent scenes. The scaffolds on the continent have streamed

[1] Rev. xi. 3.

with blood; the blood of human beings, against whom no charge was alleged, except that of *læsæ majestatis*, in some form or other. Scaffolds have been wholly insufficient for the work of destruction; and vast multitudes have been deprived of life in various ways, on one frivolous charge or suspicion or other, of whom not even the names can be numbered. Britain has been deeply infected with the continental disease: seditions, insurrections, revolutions, have been anxiously feared; and many heinous and peculiarly provoking crimes have been committed: yet who, almost, on this ground, has suffered by the hand of the executioner? When *treason* was charged on men evidently criminal in no light degree, because *treason* could not be substantiated, they were acquitted, with at least no avowed disapprobation of the executive branch of the government.—Search the history of England, in the most peaceful times; and find, if you can, *fifty* years, in which so few have suffered death for treason and state crimes. Read the history of the immediately preceding reigns: you will find much greater severity, though they were by no means distinguished for it. Nay, search the authentic history of every nation, and point out, in so large an empire, fifty years in which so little blood has been shed for state crimes; and I will renounce my position as untenable, that the reign of George the third is unparalleled in the history of mankind, for lenity towards that description of criminals, whose offences are directly pointed at the person and authority of the sovereign. That

this should have been overlooked by many, whose lavish praises have not been always appropriate, appears to me wonderful.

T. S.

9.

APRIL, 1810.

ON THE SEPTUAGINT VERSION OF THE SCRIPTURES.

SIR,

In Dr. Adam Clarke's prospectus of his intended comment on the sacred scriptures, the following passage concerning the Septuagint excited my attention: 'As I found this truly venerable ver-'sion was that to which our blessed Lord and his 'apostles had constant recourse, and from which 'they made all their quotations.'

The inaccuracy of supposing that our Lord himself, who wrote nothing, and who preached to none but those who spake Hebrew, or a dialect of that language, quoted constantly the Greek translation of the scriptures, is entitled to the most candid construction from the writer of this paper; because he was formerly betrayed into a similar one, though not quite so unqualified: for animadverting on which he was much obliged to the editors of the Monthly Review. *Fas est, et ab hoste doceri.*

But the question to which I would draw the attention of your numerous readers is this: Do the writers of the New Testament uniformly

quote the Septuagint, whenever they refer to any passage in the Old Testament?

I am by no means disposed to enter the lists on such a subject, with one of so high a reputation for biblical learning as Dr. Adam Clarke; but I have been for many years almost unavoidably under the necessity of examining this particular question; and I must presume to aver that his assertion is unsupported by fact, or, at least, far too unqualified; in which I am persuaded I shall have all learned men, who have turned their studies to this subject, on my side.

Far be it from me to speak of the Septuagint as not venerable, or as entitled to small authority in determining the true reading or meaning of the Old Testament. It is, indeed, exceedingly venerable, as the most ancient version ever made of the Hebrew scriptures, and as the only one extant in the days of Christ and his apostles. It was at that time, I apprehend, in universal use among the Hellenists, or Jews dispersed through the nations, who spake the Greek language, and read in their synagogues: and, no doubt, it was commonly received and used by the churches of the gentiles converted to Christianity. Nay, more: I am of opinion that this translation of the sacred oracles, into the language at that time most generally cultivated of any on earth, was one grand means in the hand of providence, of preparing the minds of very many gentiles to expect a great Deliverer from Judea, and of welcoming him when preached to the nations.

Its honour and usefulness have been very great indeed, and it is entitled to very high veneration.

Yet, like other honoured and venerable instruments of our God, it is *fallible*; and must not be made the rival and competitor of the original scriptures. No man, who has compared the Hebrew text with the Septuagint, can deny, that in numerous instances, and in many of no small importance, the latter materially differs from the former; not only as to the masoretic points, but as to the words themselves. Yet, if the sacred writers of the New Testament uniformly quoted it, even where it essentially differed from the Hebrew text, as it has been transmitted to us; and if they were *divinely inspired* in so doing, who can help seeing that the Septuagint is to be considered as the authentic word, and that the Hebrew text should be altered according to it, wherever there is any difference?

I by no means say that the zealous advocates for this ancient version intend this; but I maintain that this is a fair conclusion from their premises. We cannot have two *discordant* standards of truth and duty: one must give way to the other, in general; though it be allowed that some errors, which during a lapse of ages have occurred in the accredited competitor, may, with great caution, be corrected by the authority of the allowedly fallible version.

My own *theory* I would thus state, as the result at least, of long-continued and careful examination, and deep reflection on the subject. The sacred writers of the New Testament used the Greek language; as those of the Old Testament had, generally, the Hebrew. They had frequent occasions of quoting the ancient "oracles

" of God:" there was no other Greek version extant, except the Septuagint: this was generally in the hands of all the Christians who spoke the Greek language; and, wherever this only Greek version did not materially vary from the Hebrew scriptures, they quoted from it; yet seldom in the exact words. But where that version materially varied from the meaning of the Hebrew scriptures, they either gave the sense of the passage quoted in their own words, or took as much of the Septuagint as suited their purpose, and altered what needed alteration. Thus several passages, as it appears to me, are neither direct quotations from the Hebrew text, nor quotations from the Septuagint: and some agree with the latter, even where it varies from the former; but only when the deviation does not so affect the meaning of the passage as to interfere with the pertinency of the quotation for the purpose intended. All this accords to what ordinary writers, in similar circumstances, would have done, and in part have been authorized to do: but the sacred penmen, being themselves divinely inspired, might take liberties which we must not; because their comments were equally *the word of God* with the texts commented on.

It seems to me of no small importance that this subject should be well understood; and therefore, if you will allow me, I purpose to bring the *matter of fact* fully and fairly before the religious public, by producing every direct quotation from the Old Testament, which occurs in the New; contrasting the Septuagint with the original of the New Testament; and giving a translation of

the former, with some very short remarks; just noticing how far the one or the other most exactly agrees with the Hebrew text.

I acknowledge that I venture forth in such an undertaking with some degree of trepidation; but, as I only desire to have *the real fact* fairly ascertained, which I think will give more competent scholars an opening to adduce their remarks, I feel resigned, in the prospect of some degree of correction as to the execution of my plan, in hopes that by means of it "the word of God" may be better understood and more honoured. I will subjoin a specimen of what I purpose, which, if thought worthy of insertion in your publication, shall be followed up (D. V.) by regular communications.

T. S.

[The above letter drew from Dr. Clarke a reply, which may be seen in the Christian Observer for June, 1810, pp. 336—340; and to which Mr. Scott made the answer that follows.—His 'specimen' of the collation proposed is deferred till after the insertion of the ensuing letter; when the whole collation, which was continued from April, 1810, to July, 1811, will be given in an unbroken series.—J. S.]

10.

AUGUST, 1810.

ON THE SEPTUAGINT.

YOUR correspondent, Dr. A. Clarke, seems to have wholly misapprehended my design, in

attempting to collate the New Testament quotations from the Old Testament, with the Septuagint. I had no intention of opposing him, in any other way than as every *fallible* man, sincerely investigating truth, should be willing to be opposed by another sincere inquirer, who deems him mistaken in some particular, and wishes to attain further information and satisfaction respecting it; or who desires that it should be fairly examined and determined, for the common benefit.

I never intimated, or suspected, that Dr. A. Clarke had *hastily* taken up his opinion: but I thought it too unqualified, and in a measure erroneous. I have met with similar assertions in other writers; and I wished to draw the attention of the more learned part of your readers to the subject.

There is no doubt that the sacred writers of the New Testament in many instances quote the Septuagint *literatim*; in still more *verbatim*; and in a great majority of the quotations, as to the substance, though with variations in the *words* themselves. But the question is, Do they always thus quote the Septuagint? This is the point at issue, and which I desire to have determined.

I make no pretensions to those kinds and degrees of learning which your correspondent demands; but I thought, and still think, that, by comparing even the Roman edition of the Septuagint, with a Greek Testament where most of the different readings are found, the above stated question might be decided: but, if this cannot be done without that multifarious learning which

Dr. A. Clarke requires, I can only give it as my opinion that it never will be determined.

I before intimated, and I now more expressly avow, my sincere desire of assistance, and even candid correction, from the learned; especially those who have access to sources of information from which I am necessarily excluded.

If the Septuagint be, for substance, quoted in the New Testament, in all places except where a various reading, either in the one or the other, can be well supported, so as to reconcile satisfactorily every apparent discordancy; then the question is answered *affirmatively*: and this concession shews that, however valuable the qualifications and preparations are which your correspondent requires, (and the want of them does not induce me to depreciate them,) they are not *essentially necessary* to the inquiry. But, if many instances may be adduced, in which no satisfactory various reading can be substantiated, and yet the quotation in the New Testament differs materially from the Septuagint; then the question is determined *negatively*. This latter is my present opinion; but, conscious of incompetency on the more recondite parts of criticism, I crave information, and am open to conviction; especially when any learned man, who once thought as I do, will favour me with his *reasons* for changing his opinion.

It still appears to me, that, if 'the Septuagint 'was the fountain whence all their quotations are 'drawn,' the writers of the New Testament have established the Septuagint as the genuine scripture, with all the authority of inspiration, and

in preference to the Hebrew text. I own, I cannot see how this conclusion, from such unqualified premises, can be avoided: and I shall be glad to see the argument fairly answered. If our blessed Saviour preached in Syriac, and the evangelists recorded his instructions in Greek, their words are not his words, (unless Greek be Syriac,) but a divinely inspired translation of his words into Greek: sometimes in the words of the Septuagint, and sometimes not, as the Lord directed them.

'Our Lord wrote nothing;' that is, he was not an author; he did not write his own history, or publish his own sermons. This was all which I meant to say; and not to affirm that he never wrote in any sense. I am, however, ready to allow that even this is rather too unqualified; for the epistles to the seven churches of Asia are his writing, nearly, as the Epistles of St. Paul are his writing; that is, he dictated them to the apostle John as his amanuensis. But this was not during his abode, as man, on earth.

If the Alexandrian Septuagint be the most approved, (which I leave to more competent judges,) then, in the first instance which I adduced, the evangelist quoted the Septuagint. "A Virgin "shall conceive," is not indeed, strictly speaking, a literal translation; yet it would not be easy to give a more literal one, consistent with propriety and the idiom of the two languages.

I am ready to think that καλεσεις is the genuine reading, (Matt. i. 23,) because it accords more exactly with the Hebrew: but our venerable translators adopted καλεσουσι. I had no desire to

assume the office of a critic; the passage was a quotation from the Old Testament, and I did not omit it.

After all Dr. A. Clarke's remarks on the third quotation, I can hardly think that learned men in general will maintain the opinion that the evangelist (Matt. ii. 6) meant to quote the Septuagint of Micah v. 2. This, however, I must refer to their decision.

The criticism on Hos. xi. 1, especially on the word לבני, amounts to this, that the word differently pointed, may be rendered differently; (which even I was aware of:) but can these letters, however pointed, regularly mean *his sons*? The conjecture, however, of the last letter, needful for this rendering, being mistaken for a *soph-paskuck*, and so dropt by a transcriber, comes in conveniently. Now this is the very thing which I feared, when I called the public attention to the question; namely, the conjectural alteration of the Hebrew text (not the Masoretic points, but the letters,) to make it accord to the Septuagint. And, if the Hebrew be the authentic word of God, who can deny that, in this way, there is great danger of human learning adding to, deducting from, and altering, the language of inspiration.

I must leave it to others to determine how far this instance is happily chosen. If *his sons* be the genuine reading of the Hebrew, the quotation does not appear to me very apposite, even as an accommodation: and, whatever right inspiration may confer, I cannot conceive of a man being inspired to misquote the sacred scriptures.

The third quotation I reserve for this place. I was at first of opinion that it was an error of the press; and Dr. A. Clarke's paper furnishes instances to bear me out in that opinion.[1] I do not, however, wish to avail myself of this plea. Probably it was my own blunder; but, whatever else this proves, it does not prove that the writers of the New Testament always quoted from the Septuagint. Q. E. D.

I foresee, Mr. Editor, that both you and your readers will soon be weary of this subject, if it become controversial. But, unless some very special occasion require it, I do not intend to trouble you with any answer to the remarks which may be made on my attempt; but either patiently to endure the castigation, or to leave the decision to your readers; or to put myself under the protection of my more learned brethren, if they should see the cause of truth likely to be hurt through my incompetency in questions of deep criticism.

I have formed a plan of improving, and also abridging, my original design; in which, if permitted, I shall proceed, as inoffensively as I can.

I trust a high regard to the sacred oracles, united to a firm persuasion that what Bishop Horsley calls the *Esdrine* edition of the Hebrew Bible is, for substance, the genuine Old Testament Scripture, has engaged me in an attempt, which is not quite congenial either to my turn of mind

[1] P. 338, Mic. v. 7. should be Mic. v. 2: p. 339, Gen. xlix. 2. should be Gen. xlix. 12.

or my habits of life: but, if I may succeed so far as thoroughly to call the public attention to the subject, my end will be answered; and I may disappear, and be no more thought of, without any detriment to the cause.

T. S.

II.

April, 1810, to July, 1811.

QUOTATIONS FROM THE OLD TESTAMENT, WHICH OCCUR IN THE NEW, COLLATED WITH THE SEPTUAGINT.

St. Matthew.

I. 23. Ἐν γαστρὶ ἕξει.—*Sept.* Isa. vii. 14. Ἐν γαστρὶ λήψεται. The meaning being identical, a translation is needless. "A virgin shall conceive" seems exactly literal.

—καλέσουσι.—*Sept.* καλέσεις, "thou shalt call." Here the Septuagint accords to the Hebrew.

II. 6. Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ισραήλ. (Matt. *authorized version, and marginal reading.*)—*Sept.* Mic. v. 2. Καὶ σὺ Βηθλεὲμ, οἶκος Ἐφραθὰ, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα, ἐκ σοῦ μοι ἐξελεύσεται, τοῦ εἶναι εἰς ἄρχοντα τοῦ Ισραήλ. "And thou, "Bethlehem, the house of Ephratha, art the least, "to be of the thousands of Judah; from thee "shall come forth to me One, to be the Ruler of "Israel."—This is undoubtedly, a more literal translation of the Hebrew text, than that in

Matthew; but this circumstance, however accounted for, is not favourable to the sentiment that the writers of the New Testament always quoted from the Septuagint.

15. Ἐξ Αἰγυπτου ἐκάλεσα τὸν υἱόν μου.—*Sept.* Hos. xi. 1. Ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτου. "Out of Egypt "have I called his children;" that is, Israel's, or Jacob's children. Here the evangelist exactly accords with the Hebrew; and a quotation from the Septuagint would have been wholly inapplicable to his purpose. The noun in the Hebrew is singular, and the pronoun is of the first person singular.

ii. 18.—Θρῆνος, καὶ κλαυθμὸς, καὶ ὀδυρμὸς πολύς. Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.—*Sept.* Jer. xxxi. 15.—Θρήνου καὶ κλαυθμοῦ, καὶ ὀδυρμοῦ. Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς, ὅτι οὐκ εἰσι. The difference in meaning is trivial. The evangelist is rather nearer to the Hebrew: but the variation in the words sufficiently shews that a quotation from the Septuagint was not intended.

iii. 3. . . . . .αὐτοῦ.—*Sept.* Isaiah xl. 3. τοῦ Θεοῦ ἡμῶν, "of our God." The rest of the passage is exactly quoted from the Septuagint, and as exactly answers to the Hebrew. The same observation includes the parallel passage in Mark i. 3. and Luke iii. 4. The quotation in John i. 23 is rather different.

iv. 4. The variations in this verse from the Septuagint, Deut. viii. 3, are so minute, that it may be acknowledged as a quotation; but it also exactly accords to the Hebrew. The quotation in

St. Luke iv. 4 is less exact, but it will require no further notice.

—. 6. There is no variation from the Septuagint, Ps. xci. 11, in this verse, except by omission, in part, no doubt, designed. In the same way it also accords to the Hebrew. The same remark applies to the parallel passage, Luke iii. 10, 11.

—. 8. An exact quotation of the Sept., Deut. vi. 16, and as exact a translation of the Hebrew. The same may be said of Luke iv. 12.

—. 10. Κύριον τὸν Θεὸν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. —*Sept.* Deut. vi. 13, x. 20. In the latter passage the word μόνῳ is omitted. The meaning is the same; but an intended quotation does not appear.

—. 15, 16. Γῆ Ζαβουλὼν, καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. Ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα. καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.—*Sept.* Isaiah ix. 1, 2. Ἡ γῆ Νεφθαλεὶμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν, καὶ πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν: Ὁ λαὸς, ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα, οἱ καθοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.—"The land of Nephthalim, and the rest on the "sea-coast, and beyond Jordan, Galilee of the "gentiles; the people (or O people) walking in "darkness, see ye a great light; ye that dwell in "the region, the shadow of death, a great light "shall shine on you." This is not a quotation from the Septuagint; the evangelist's words accord more nearly to the Hebrew, but are not an exact translation.

v. 21. The sixth commandment is here in the

words of the Septuagint; but, as that version is so exact a translation of the Hebrew, it can hardly be considered as a quotation. The same may be said of the seventh commandment, v. 37, and of other similar passages in the New Testament; which do not seem to require any particular notice in this inquiry.

—. 33. The evangelist does not here quote any particular passage of the Old Testament; but only gives the general scope of several texts, as understood by the scribes and elders. See ver. 43.

viii. 17. Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάσασεν.—*Sept.* Isaiah liii. 4. Οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται.—"This person bears our sins, and is "in great pain on our account." The evangelist is here far from quoting the Septuagint; and the Septuagint is far from a literal translation of Isaiah. But St. Matthew's words accord much more nearly to the Hebrew; as appears both from our authorized version, and that of Bishop Lowth: 'Surely our 'infirmities he hath borne; and our sorrows, he 'hath carried them.' No mention is made of *sins* in this verse; and the first noun used, is often rendered *sicknesses*, or *sickness*; as every one at all conversant with the Hebrew scriptures must know.

ix. 13. Ἔλεον θέλω, καὶ οὐ θυσίαν.—*Sept.* Hos. vi. 6. Ἔλεος θέλω ἢ θυσίαν.—The meaning is almost precisely the same, even that of the original Hebrew: yet there are two variations at least in the evangelist from the Septuagint, in four or five words.

x. 35, 36. Θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. Καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ,

—*Sept.* Mic. vii. 6. Θυγάτηρ ἀναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς, ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.—The difference in meaning is so inconsiderable, if any, that it is not necessary to give a translation of the Septuagint: but the variety in the words is so great, that he who understands Greek will be rather apt to think that the evangelist meant to give precisely the same sentiment in other words, than that he thought of quoting the Septuagint. Both are sufficiently accurate translations of the Hebrew.

xi. 5. This verse refers to Isaiah xxxv. 5, 6, and lxi. 1; but it cannot be called a quotation, though some words used in the Septuagint of those texts occur in it.

—. 10. Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν, μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.—*Sept.* Mal. iii. 1. Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. The change of person by the evangelist, from the first to the second, in two instances, is remarkable: but in this he varies as much from the Hebrew as from the Septuagint; for which he had doubtless an important reason, if Jesus is Emmanuel, JEHOVAH our righteousness. St. Matthew's words, in other respects, are an exact translation of the Hebrew, and agree in meaning with the Septuagint; but cannot be admitted as a quotation from it. The other evangelists exactly accord with Matthew, and will require no further consideration. (Mark i. 2; Luke vii. 22.)

xii. 18—21. Ἰδὲ, ὁ παῖς μῦ, ὃν ἠρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν

τῶις πλατειαις τὴν φωνὴν ἀυτῦ. Κάλαμον συντετριμμένον ὁ κατεάξει, καὶ λίνον τυφόμενον ὁ σβέσει· ἕως ἂν ἐκβάλη εἰς νῖκος τὴν κρίσιν. Καὶ ἐν τῷ ὀνόματι ἀυτῦ ἔθνη ἐλπιῦσι.—*Sept.* Isaiah xlii. 1—4. Ἰακὼβ ὁ παῖς μυ, ἀντιλήψομαι ἀυτῦ· Ἰσραὴλ ὁ ἐκλεκτὸς μυ, προσεδέξατο αυτὸν ἡ ψυχὴ μυ, ἔδωκα τὸ πνεῦμά μυ ἐπ' ἀυτὸν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Οὐ κεκράξεται, οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αυτῦ. Κάλαμον τεθλασμένον ὁ συντρίψει, καὶ λίνον καπνιζόμενον ὁ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. Ἀναλάμψει, καὶ ὁ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ τῷ ὀνόματι ἀυτῦ ἔθνη ἐλπιῦσιν.—"Jacob, my servant, I will help with "him; Israel, my elect, my soul hath accepted "him. I have put (or *given*) my Spirit upon "him; he shall bring forth judgment to the "nations. He shall not cry out; he shall not re-"lax; neither shall his voice be heard without. "He shall not crush a bruised reed, and smoking "flax shall he not quench; but shall bring forth "judgment unto truth. He shall shine forth, and "shall not be broken, until he hath placed judg-"ment in the earth; and in his name shall the "nations hope (or 'the gentiles trust')." The whole passage, with every particular in it, is here ascribed to Jacob and Israel, and not expressly to the Messiah: and it is obvious, that the quotation of it from this version would by no means have suited the design of the evangelist. In some other respects the Septuagint more closely agrees with the Hebrew than the words of Matthew do: but it will readily be perceived by the Greek student, that, even where the meaning of the words accords with the Septuagint, the language materially varies from it. The last clause is exactly from the Septuagint, in which it varies from

the Hebrew, which has, "The isles shall wait for "his law."

xiii. 14, 15. These verses so little vary from the Septuagint of Is. vi. 9, 10, that they may be allowed to be a quotation. The pronoun αὐτῶν, is placed after ὠσὶν ("their ears") in the Septuagint, and omitted after ὀφθαλμοὺς (eyes); which is reversed by the evangelist: and two of the verbs vary in tense or mood, συνῶσι, ἰάσομαι, *Sept.*; συνιῶσι, ἰάσωμαι, *Matt.* The Hebrew is imperative, as in our version; "Make the heart of this people fat," &c.; which is not employed, in the same way, in any quotation of this passage, or reference to it, in the New Testament.

— 35. Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.—*Sept.* Ps. lxxvii. 2. Φθέγξομαι προβλήματα ἀπ' ἀρχῆς.—"I will utter problems from the "beginning." Here the evangelist, though not materially varying from the Septuagint in meaning, cannot be said to have quoted it. Either may be admitted as a fair translation from the Hebrew.

xv. 4. The meaning of several texts in the Old Testament is here given, and several of the clauses nearly accord with the Septuagint, but none exactly; and upon the whole it is more properly a reference to divers passages, than a quotation of any one. Ex. xx. 12; xxi. 16; Lev. xx. 9; Deut. v. 16; Prov. xx. 20.

— 8, 9. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσι με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλιάς, ἐντάλματα ἀνθρώπων.—*Sept.* Isa. xxix. 13. Ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι

αὐτῶ, καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με, διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. The quotation in Matthew comes nearer to the Septuagint than to the Hebrew text, especially in the clause, "in vain do they "worship me," which is found in the Septuagint, but not in the Hebrew, and is retained by the evangelist. Yet the verbal differences shew that an exact quotation was not intended; especially the last clause, "teaching the commandments of "men, and doctrines."

xix. 4. Here we have the exact words of the Septuagint, which is an exact translation of the Hebrew, Gen. i. 27; v. 2.

—5. Ἕνεκεν τότε καταλείψει ἄνθρωπος τὸν πατέρα, καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δυὸ εἰς σάρκα μίαν.—*Sept.* Gen. ii. 24. Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. The quotation of the evangelist is nearly, though not verbally, from the Septuagint, which entirely accords with the Hebrew, except as it inserts the word δύο, *two* or twain, which is not in the original text.

—. 7. There does not seem here any intended *quotations*; the words, however, vary from those of the *Sept.* Deut. xxiv. 1.

—. 18, 19. This reference to the commandments accords to the Septuagint; except as the fifth is placed after the others, and the latter part of it is omitted.

xxi. 5. Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεύς σου ἔρχεταί σοι πραΰς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου.—*Sept.* Zech. ix. 9. Χαῖρε σφόδρα, θύγατερ Σιών· κήρυσσε θύγα-

τερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι, δίκαιος καὶ σῴζων, αὐτὸς πρᾶος, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον, καὶ πῶλον νέον.— "Rejoice greatly, O daughter of Sion; proclaim, "O daughter of Jerusalem; behold thy King "cometh unto thee, just and a Saviour (or "*saving*); he himself meek, and riding on a "beast of burden, even a young colt." It is observable that the Greek word for an ass is not mentioned in the Septuagint; though three words in the Hebrew restrict the meaning to that animal. Any other beast of burden may be meant by ὑποζύγιον, or its young by πῶλον νέον; and perhaps the translators chose to use this more general language, rather than explicitly declare that Sion's glorious King should come riding on an ass's colt. It is, however, evident that the evangelist did not here quote from the Septuagint: he leaves out something contained in the prophet, and the first words seem to have been taken from Isaiah lxii. 11.

—. 13. The quotation is in the words of the Septuagint, which exactly render the Hebrew. Jer. vii. 11 seems rather alluded to than quoted.

—. 16. The quotation is here *verbatim* from the Septuagint, which immaterially varies from the Hebrew.

—. 42. This quotation is verbatim from the Septuagint, which exactly agrees with the Hebrew text.

xxii. 24. Here is merely a reference to the passage not a quotation.

—. 32. The quotation agrees, as might have been expected, with the Septuagint, but omits the first clause, ἐγὼ εἰμι ὁ Θεὸς τοῦ πατρός· (*Sept.* Exod.

iii. 6:) "I am the God of thy father:" and adds the article before the other clauses, ὁ Θεὸς Ἀβραάμ, &c.

xxii. 37. Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Mark xii. 30. ἐξ ὅλης, &c. with this addition: καὶ ἐξ ὅλης τῆς ἰσχύος σου. Luke x. 27. the same as Mark, except the transposition of the two last clauses.—*Sept.* Deut. vi. 5. Καὶ ἀγαπήσεις Κυριον τὸν Θεόν σου ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς δυνάμεώς σου.—The Vatican edition of the LXX. has here τῆς διανοίας σου: but the Alexandrian renders the clause, τῆς καρδίας σου. St. Matthew takes in both, (as do the other evangelists;) but he puts ψύχη between (See *Randolph*: 'Texts cited in the New Test. compared with the Hebrew and Sept.') The variation from the Septuagint, and from the Hebrew, does not in the least affect the meaning. Possibly the version of the Septuagint used by the Evangelists had all the four clauses; but it appears to me more probable, that, under the teaching of the Holy Spirit, they gave the meaning of this first and great commandment in the most emphatical language: without intending either implicitly to quote the Septuagint, or literally to translate the Hebrew.

—. 39. An exact quotation from the Septuagint, Lev. xix. 18.

—. 44. An exact quotation from the Septuagint, Ps. cx. 1. which well translates the Hebrew. So likewise Mark xii. 30, and Luke xx. 42.

xxiv. 15. Βδέλυγμα τῆς ἐρημώσεως.—*Sept.* Dan. ix 27. Τῶν ἐρημώσεων.—xii. 11. as in Matthew.

xxvi. 31. Παταξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.—*Sept.* Zech. xiii. 7. Πατάξατε τὸν ποι-

μένας, καὶ ἐκσπάσατε τὰ πρόβατα. This cannot be a quotation from the Septuagint, in the Roman edition; but Dr. Randolph states that it is verbatim according to the Alexandrian edition; except that πάταξον (the imperative, *smite*) is there found instead of πατάξω, (*I will smite*,) as in the evangelist.

xxvii. 9, 10. Καὶ ἔλαβον τὰ τριάκοντα αργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ισραήλ; καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι κυριος.—*Sept.* Zech. xi. 13. Καθες αὐτους εἰς τὸ χωνευτήριον καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν· καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου, εἰς τὸ χωνευτήριον— "Cast them into the refining furnace, and I "will see if it be approved in like manner as "I have been proved by them. And I took the "thirty pieces of silver, and cast them into the "house of the Lord, into the refining furnace."— The difficulties concerning this text, which is cited by Matthew as from Jeremiah, but which is only found in Zechariah, cannot here be considered; but it is most manifest that the evangelist does not quote from the Septuagint. The passage accords in meaning with the Hebrew, but it is not an exact translation.

xxvii. 35. This is verbatim from the Septuagint, Ps. xxii. 18, which exactly translates the Hebrew of Ps. xxii. 19.

xxvii. 46. Θεέ μου, Θεέ μου, ἱνατὶ με ἐγκατέλιπες.—*Sept.* Ps. xxii. 1. Ὁ Θεὸς, Ὁ Θεός μου, ἱνατὶ ἐγκατέλιπές με. The variation is immaterial, yet sufficient to shew that exact quotation was not prescribed by the sacred writer to himself, as a rule. His words are an exact translation of the Hebrew, and, I suppose, of

the Chaldee, which he quotes. 'Sabacthani is the 'word now in the Chaldee paraphrase.' (*Randolph.*) In Mark the words accord to the Septuagint, except that μου occurs after the first θεός as well as after the second, and εἰς τί is put for ἱνα τὶ.

St. Mark.

i. 2, 3. See on Matt. iii. 3. xi. 10.

iv. 12. See on Matt. xiii. 14, 15.—καὶ ἀφεθῇ ἀυτοῖς τὰ ἁμαρτήματα, "and their sins should be forgiven "them." These words are here put instead of ἰάσωμαι ἀυτοὺς; and seem to be an explanation of the clause, "I will heal them;" or "healing unto "him." A trivial alteration of the vowel points, would render the Hebrew more exactly coincident with the construction put upon it in the New Testament.

vii. 6, 7. See on Matt. xv. 8, 9.

—. 10. See on Matt. xv. 4.

x. 7, 8. See on Matt. xix. 5.

—. 19. Μὴ ἀποστερήσῃς, is here inserted, but it does not appear from what part of the Old Testament it is taken. The order of the commands is likewise changed. (See on Matt. xix. 18, 19.) The latter verse in Matthew is omitted.

xi. 17. See on Matt. xxi. 13. Πᾶσι τοῖς ἔθνεσιν ("to "all nations") is here added, from the Septuagint, (Is. lvi. 7,) which exactly translates the Hebrew.

xii. 10, 11. See on Matt. xxi. 42.

—. 19. See on Matt. xxii. 24.

—. 26. See on Matt. xxii. 32.

—. 29. 31. See on Matt. xxii. 37, 39. The introduction to the first and great commandment is here given in the words of the Septuagint, (Deut. vi. 4, 5.) which exactly translates the Hebrew.

xii. 30. See on Matt. xxii. 37.

xiii. 14. See on Matt. xxiv. 15.

xv. 28. Μετὰ ἀνόμων ἐλογίσθη. Thus Luke xxii. 37.—*Sept.* Is. liii. 12. Ἐν τοῖς ἀνόμοις ἐλογίσθη. The meaning is the same.

—. 34. See on Matt. xxvii. 46.

St. Luke.

ii. 23. Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται. *Sept.* Ex. xiii. 2. Ἁγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοῖγον πᾶσαν μήτραν. Ex. xxxiv. 10. Πᾶν διανοῖγον μήτραν ἐμοὶ τὰ ἀρσενικά. The Septuagint more exactly translates the Hebrew than the evangelist does.

—. 24. Ζεῦγος τρυγόνων—*Sept.* Lev. xii. 8. Δύο τρυγόνας. Either translation gives the sense of the Hebrew; but neither exactly translates it. "Two female "turtle doves, or two sons of a pigeon;" the gender of the numeral is changed.

iii. 4. 5. (See on Matt. iii. 3.) The additional part of the quotation nearly accords to the Septuagint, Is. xl. 4, 5;—πάντα τὰ σκολιὰ εἰς εὐθεῖαν, καὶ ἡ τραχεῖα εἰς πεδία;—Luke: τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.—The Septuagint gives from the Hebrew, Καὶ ὀφθήσεται ἡ δόξα κυρίου, "The glory of the "Lord shall be revealed:" this the evangelist omits, but adds the concluding words from the Septuagint, instead of which the Hebrew has, "And all flesh shall see it together." "The sal-

"vation of God" displays his glory; and this gives the clear meaning of the passage.

iii. 4, 6. The Alexandrian edition has ὁδὸς λείας, as in the evangelist.

iv. 4. See on Matt. iv. 4. St. Luke rather abridges the quotation.

—. 8. See on Matt. iv. 10.

—. 10, 11. See on Matt. iv. 6. St. Luke adds, from the Septuagint, (Ps. xci. 11, 12.) τῦ διαφυλάξαι σε, "to keep thee."

—. 12. Exact from the Septuagint.

All these quotations give precisely the meaning of the Hebrew; except the intentional omission of "in all thy ways." (10.)

—. 18. This quotation is made exactly from the Septuagint, as far as the words ἀιχμαλώτοις ἄφεσιν ("*deliverance* to the captives"); and it accords with the Hebrew, except that the word JEHOVAH twice occurs there, and is omitted in the Septuagint, and by the evangelist. But instead of the Hebrew clause, translated "the opening of the "prison to them that are bound," τυφλοῖς ἀνάβλεψιν ("recovering of sight to the blind") are found in the Septuagint, and taken thence by the evangelist, who adds ἀποστεῖλαι τεθραυσμένους ἐν αφέσει ("setting at liberty them that are bruised"); which are not in the Septuagint. Is. lxi. 1. 2.

—. 19. Κηρύξαι. *Sept.* Καλέσαι.

vii. 27. See on Matt. xi. 10.

x. 27. See on Matt. xix. 19; xxii. 37. 39.

xiii. 35. Exactly from the Septuagint, Ps. cxviii. 26; which agrees with the Hebrew.

xviii. 20. See on Matt. xix. 18, 19.

xix. 38. See on xiii. 35. The word Βασιλεὺς (king)

is here added, as applying to Jesus the words of the Psalmist.

xx. 17. See on Matt. xxi. 42.

—. 40. See on Matt. xxii. 44.

xxii. 37. See on Mark xv. 28.

xxiii. 46. Εἰς χεῖρας, &c. The words of the Septuagint, Ps. xxxi. 5.

ST. JOHN.

i. 23. Εὐθύνατε. *Sept.* Is. xl. 3. Ἑτοιμάσατε.

ii. 17. Exactly from the Septuagint, Ps. lxix. 9; which entirely accords to the Hebrew.

vi. 31. Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς: "And he gave "to them the bread of heaven." Hebrew: "Had "given to them the corn of heaven."

—. 45. Ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ.—*Sept.* Is. liv. 13. Πάντας τοὺς υἱούς σου διδακτοὺς Θεοῦ. The Septuagint connects the clause with the preceding verses, in the accusative; but the apostle's quotation translates the Hebrew more exactly. "All thy children *shall be* the taught of JEHOVAH." (*Heb.*)

x. 34. From the Septuagint, which accords to the Hebrew, Ps. lxxxii. 6.

xii. 13. See on Luke xiii. 35; xix. 38.

—. 15. See on Matt. xxi. 5. The apostle briefly expresses the sense of the Hebrew. Zech. ix. 9.

—. 38. Exactly from the Septuagint; which inserts the word *Lord*, not found in the Hebrew; Is. liii. 1.

—. 40. See on Matt. xiii. 14. The apostle's words are neither quoted from the Septuagint, nor a literal translation of the Hebrew; and they differ considerably from the other quotations of

the passage in the New Testament; but they energetically and briefly give the meaning of the Hebrew, Is. vi. 9. 10.

xiii. 18. Ὁ τρώγων μετ' ἐμοῦ τον ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αυτοῦ.—*Sept.* Ps. xli. 9. Ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.—"He that eateth my bread" (or loaves) "hath magnified his supplanting" (or deception) "against me." This is, in some respects, nearer to the Hebrew than the apostle's words are—"He that eateth my bread hath mag-" nified his heel against me." *Heb.* It is, however plain, that the quotation is not from the Septuagint; for, in expressing the same ideas, different words are selected.

xv. 25. Ἐμίσησάν με δωρεάν.—*Sept.* Ps. xxxv. 19, and lxix. 5. Οἱ μισοῦντές με δωρεάν. Ps. cxix. 3. Ἐπολέμησάν με δωρεάν.

xix. 24. Exactly from the Septuagint, which literally translates the Hebrew, Ps. xxii. 24.

—. 36. Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.—*Sept.* Exod. xii. 46. Ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ. Ps. xxxiv. 20. Τὰ ὀστᾶ αὐτῶν; ἓν ἐξ αὐτῶν οὐ συντριβήσεται.

—. 37. Ὄψονται εἰς ὃν ἐξεκέντησαν.—*Sept.* Zech xii. 10. Καὶ ἐπιβλέψονται πρός με, ἀνθ' ὧν κατωρχήσαντο. The quotation cannot be from the Septuagint; but it is an exact translation of the Hebrew, except as it puts the third person where the present reading has the first. 'The Septuagint I cannot make sense 'of.' (*Randolph.*) "They shall look at me, in-" stead of the things, concerning which" (or against which) "they have contemptuously" danced," or rejoiced. This seems a fair translation; but the special meaning of the translators is far from evident.

ACTS OF THE APOSTLES.

i. 20. Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔςω ὁ κατοικῶν ἐν αὐλῇ.—*Sept.* Ps. lxix. 25. Γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔςω ὁ κατοικῶν: "Let "their tent be desolated, and let there not be an "inhabitant in their dwellings." The quotation is nearer to an exact translation of the Hebrew than the Septuagint is: but the apostle, or the historian, varies from both, by applying, in the singular number, to an individual, what the psalmist expressed in the plural. The other quotation in the same verse is from the Septuagint, which accords with the Hebrew.

ii. 17—21. In the scripture here quoted, the Septuagint (Joel ii. 28—32) is an exact translation of the Hebrew: so that the quotation differs from the Hebrew text in every particular in which it varies from the Septuagint. These variations are not material as to the general meaning, but sufficient to shew that the sacred writer did not servilely copy that version, though it is plain he adopted the words of it in most places.—Ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς. (*Acts.*) Μετὰ ταῦτα (*Sept.*)—Προφητεύσωσιν. (*Sept.*) Προφητεύσουσιν. (*Acts.*) The order of the clause is reversed in the latter part of the seventeenth verse. και προφητεύσουσι ("and they shall prophesy") is added at the end of the eighteenth verse. Ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω. (*Acts.*) Ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. (*Sept.*)—Πρὶν ἡ ἐλθεῖν. (*Acts.*) Πρὶν ελθεῖν. (*Sept.*)

—. 25—27. This quotation is almost verbatim from the Septuagint. Psalm xvi. 9, 10. Ἐυφράνθη:

(*Acts.*) ηυφρανθη. (*Sept.*)—Εις αδα: (*Acts.*) εις αδην. (*Sept.*) The variations from the Hebrew are not material: "I have set," &c. (*Bible trans.*) "I foresaw," (*Sept. and Luke.*) "My glory:" (*Trans.*) "My tongue," (*Sept. and Luke.*) "Fulness of joy:" (*Trans.*) "Thou shalt make "me full of joy," &c. (*Sept. and Luke.*) The text of the Hebrew Bibles has "thy holy ones" (*plural*); but the authority of manuscripts and every circumstance concur to establish the reading in the singular, according to the Septuagint and our authorised version.

—. 34, 35. See on Matt. xxii, 43, 44.

iii. 22, 23. These verses give the general meaning of the words which God spake by Moses, Deut. xviii. 15—19, but it is evident that they are neither quoted from the Septuagint, nor exactly translated from the Hebrew.

iii. 25. From the Septuagint, which accords to the Hebrew.

iv. 11. See on Matt. xxi. 42.

—. 25, 26. Exactly from the Septuagint, which well translates the Hebrew.

vii. 3. The quotation is rather abridged from the Septuagint, which does not deviate from the Hebrew.

—. 6, 7. This passage is not a direct quotation, either from the Hebrew or the Septuagint; but it gives the outline of the history, both from the prophetical passage more immediately referred to, and from other scriptures. (Gen. xv. 13, 14, Ex. iii. 12.)

—. 14. The number of those who went down

into Egypt, or met together in Egypt, is here taken from the Septuagint, which varies from the Hebrew.

vii. 42, 43. The quotation is made, with no material variations, from the Septuagint; except as "Babylon" is substituted for "Damascus;" in which it varies also from the Hebrew. One or two manuscripts read *Damascus*, in the Acts; and this accords with all the ancient versions. 'Ραιφὰν, or 'Ρεμφὰν, was the name of the same idol in Egypt which was called *Chiún* in Syria.' *Randolph.*

—. 48—50. Καθὼς ὁ προφήτης λέγει—*Sept.* Is. lxvi. 1. Οὕτως λέγει Κύριος, which accords to the Hebrew. The rest of the quotation is nearly from the Septuagint, which also accords to the Hebrew. ἢ τὶς τόπος: (*Acts.*) καὶ ποῖος τόπος. (*Sept.*)—Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα: (*Acts.*) Πάντα γὰρ ταῦτα ἐποίησεν ἡ χεῖρ μου. (*Sept.*)

viii. 32, 33. The quotation is here made from the Septuagint, Is. liii. 7, 8, with no material variations. The pronouns αὐτὸν and αὐτῆ are added by the historian; the latter twice. The variation from the present Hebrew text is greater; but not so great as to affect the general import of the passage.

xiii. 22. This is not a quotation of any particular text, but the general meaning of several texts briefly stated.

xiii. 33. An exact quotation from the Septuagint, Ps. ii. 7, which agrees with the Hebrew.

—. 34, 35. An exact quotation of the Septuagint, Is. lv. 3, which accords to the Hebrew, (See on ii. 25—28.) only adding δώσω ("I will

"give") to complete the sense, which otherwise the omission of the former part of the verse would leave incomplete.

—. 41. This quotation seems to be abridged from the Septuagint, to which it far more nearly accords than to the Hebrew; for the words rendered in our translation, "among the heathen," the historian, from the Septuagint, substitutes, "ye despisers." *Begadim*, instead of *Begoyim*. Some things are also added, which are not in the Hebrew.

xiii. 47. This quotation is made exactly from the Alexandrian Septuagint, Isa. xlix. 6; though it varies from the Roman. It is also a literal translation of the Hebrew, merely omitting the pronoun; *salvation*, instead of *my salvation*.

xv. 16, 17. This quotation, in general, seems to be taken from the Septuagint, Am. ix. 10. 11: but with several verbal variations. Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω. (*Acts.*)—Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω. (*Sept.*)—Τὰ καλεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτὴν. (*Acts.*)—Ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ καλεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν, καθὼς αἱ ἡμέραι τοῦ αἰῶνος. (*Sept.*)—Ὅπως ἄν. (*Acts.*)—Ὅπως. (*Sept.*)—Τὸν κύριον (*Acts,*) *not in Sept.*—The passage, however, varies more materially from the Hebrew, especially in the clause, "That the residue of men "may seek after the Lord;" which is rendered in our version from the Hebrew, "That they may "possess the remnant of Edom."—The Septuagint evidently read *yidroshu*, not *yiroshu*, and *Adam*, not *Edom*; and the quotation of it by the apostle, or the historian, according to that reading, gives great sanction to it.

xxiii. 5. From the Septuagint, agreeing with the Hebrew.

xxviii. 26. 27. See on Matt. xiii. 14, 15.

ROMANS.

i. 17. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.—*Sept.* Hab. ii. 4. Ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται. The Hebrew is "by his "faith." "But he, who is righteous by his faith, "shall live." The quotation is in the same words Gal. iii. 11, and Heb. x. 38.

ii. 24. Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς, &c.—*Sept.* Is. lii. 5. Δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου, &c. ἐν τοῖς ἔθνεσιν ("among "the nations") is added by the Septuagint, not being in the Hebrew; though evidently implied in the meaning of the passage, and so retained by the apostle.

iii. 4. Verbatim from the Septuagint, Ps. li. 4, which translates *tizkeh* ("thou mayest be clear," or *pure*,) by νικήσῃς, ("thou mayest overcome;") for "to be clear" in judgment, is "to over-"come."

—. 10—12. The former part of this quotation is an abridgement of the Septuagint, Ps. xiv. 1—3, but agreeing in meaning with the Hebrew. The latter part is exactly from the Septuagint, ποιῶν ἀγαθόν. (*Sept.* Ps. liii. 3.) The Hebrew word, rendered in our version, in both the Psalms, "they are—become filthy;" and which signifies, *to be loathsome* or *putrid*, is rendered by the Septuagint, "they are—become unprofitable." This the apostle retains: it is not so forcible as the Hebrew, but sufficient for his argument; and it cannot be supposed, that many of the Christians

at Rome had any other scriptures than the Septuagint.

—. 13. Both the quotations are exact from the Septuagint of Ps. v. 9. cxl. 3; which accords to the Hebrew.

—. 14. From the Septuagint, which accords to the Hebrew; except as *mirmah* (deceit) is here rendered πικρίας *(bitterness)*: probably, they read *meraroth.*

—. 15—17. The substance of this quotation is taken from the Septuagint, Is. lix. 7, 8: but it is abridged, and some of the words are changed. Ὀξεῖς *(Rom.)* ταχινοὶ *(Sept.)* Ἔγνωσαν *(Rom.)* ὔιδασι. *(Sept.)* The Hebrew has "*innocent* blood." The rest accords to it. The fifteenth verse is found Prov. i. 16: but there is no translation of it in my copy of the Septuagint.

—. 18. Exactly from the Septuagint, Ps. xxxvi. 1, which well translates the Hebrew.

iv. 3. The quotation is, for substance, from the Septuagint, Gen. xv. 6, which does not at all vary from the Hebrew. Ἐπίστευσε δὲ: *(Rom.)* Καὶ ἐπίστευσεν. *(Sept.)*—Ἀβραὰμ *(Rom.)* Ἄβραμ *(Sept.)*—The name is not found in the Hebrew.

—. 7, 8. The quotation exactly from the Septuagint, Ps. xxxii. 1, 2, which gives the evident meaning of the Hebrew.

—. 17. In like manner from the Septuagint, Gen. xvii. 5.

—. 18. The same, Gen. xv. 5.

viii. 36. Exactly from the Septuagint, Ps. xliv. 22, which does not vary from the Hebrew.

ix. 7. Verbatim from the Septuagint, Gen. xxi. 12, which exactly renders the Hebrew.

—. 9. This quotation is not taken from the Septuagint, from which, in words, it greatly differs; yet it retains one particular in which the Septuagint varies from the Hebrew. Instead of "according to the time of life, &c." it has *κατὰ τὸν καιρὸν τοῦτον*, "according to this time, &c.:" *haze* instead of *chayah:* Gen. xviii. 10. *Εἰς τὸν καιρὸν τοῦτον* occurs in the Septuagint of Gen. xvii. 21, which accords to the Hebrew; though the word is different from that used in the eighteenth; *mognad*, not *gneeth*.

ix. 12. From the Septuagint, which agrees with the Hebrew. Gen. xxv. 23.

—. 13. Nearly from the Septuagint, which agrees with the Hebrew. Mal. i. 2, 3.

—. 15. As the above: Ex. xxxiii. 19.

—. 17. *Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου*, &c.—*Sept.* Ex. ix. 16. *Καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου*, &c. "And because of "this thou hast been preserved, &c." The apostle's words are a more exact translation of the Hebrew than the Septuagint is.

—. 25. *Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην.*—*Sept.* Hos. ii. 23. *Καὶ ἀγαπήσω τὴν οὐκ ἠγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ μου, λαός μου εἶ σύ.* "And I will love "her who was not beloved; and I will say to "that which was not my people, Thou art my "people." The apostle's words are neither a quotation of the Septuagint, nor a translation of the Hebrew: but the general meaning of the passage is clearly expressed. The Septuagint is nearer to a translation of the Hebrew; yet it varies from it in words, though not in meaning.

—. 26. This quotation nearly agrees with the

Septuagint, Hos. i. 10. Ἐρρήθη: (*Rom.*) ἐρρέθη. (*Sept.*) Ἐκεῖ κληθήσονται: (*Rom.*) κληθήσονται καὶ αὐτοί. (*Sept.*) It accords exactly with the Alexandrian edition. Both give a correct translation of the Hebrew; except that instead of "It shall be said "unto them," they have, "They shall be called, &c."

—. 27, 28. Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ, &c.—*Sept.* Is. x. 22, 23. Καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ—αὐτῶν: *Sept.* not *Rom.* Ἐπὶ τῆς γῆς: (*Rom.*)—ἐν τῇ οἰκεμένῃ ὅλῃ, "in the whole world." (*Sept.*) This last is a most material variation; and to have quoted the Septuagint in this place would have been wholly inconsistent with the apostle's argument. He was proving that, according to the prophets, only a remnant of Israel would be saved in the days of the Messiah: but a quotation of the passage from the Septuagint would have gone to prove this, not of Israel, but of the whole human race. While, therefore, he nearly quotes that version in other respects, he, evidently by design, varies from it in this partieular. Neither the apostle, nor the Septuagint, gives an exact translation of the Hebrew, but only the general meaning. For the words, "the Lord, JEHOVAH of hosts;" they retain merely Κύριος, "the Lord."

ix. 29. Exactly from the Septuagint, Is. i. 9, which well translates the Hebrew, except as "a seed," is substituted for "a very small "remnant."

—. 33. In this verse, the apostle takes, from two passages of Isaiah, as much as was needful for his argument. The former agrees with the Hebrew, Is. xiv. 8, but is quite different from the

Septuagint. The latter is more consonant to the Septuagint, Is. xxviii. 16, but it agrees with the Hebrew; except that, from the Septuagint, it takes "shall not be ashamed," instead of "shall not make haste." The same word is used again by the apostle, x. 11; and by St. Peter, 1 Pet. ii. 6. Some think that they read *yabesh*, instead of *yachish*. It is, however, evident that the apostle merely gave the general meaning in his own words, as an inspired writer, without either quoting or translating with studied accuracy.

x. 5. Exact from the Septuagint, Lev. xviii. 5; which perfectly accords to the Hebrew.

—. 6—8. As this passage only extracts from the words of Moses some thoughts, or expressions, which the apostle applied in a striking manner to those things which were appropriate to the gospel; it would be unreasonable to expect, either a regular quotation of the Septuagint, or a translation of the Hebrew.—Several of the expressions seem taken from the Septuagint, omitting in some, and varying in others: and it differs from the Hebrew in nothing material. Deut. xxx. 12—14.

—. 15. 'This agrees with the Hebrew, only 'leaving out, "upon the mountains." Is. lii. 7. 'The Septuagint seems to be much corrupted 'here.' *Randolph.*

—. 16. (See on John xii. 38.)

—. 18. This quotation is exactly from the Septuagint, Ps. xix. 4. For the Hebrew word, rendered "their line," both the Septuagint and the apostle have ὁ φθόγγος αὐτῶν, "their sound:" *kolam*, instead of *kavam*.

—. 19. This quotation is made from the Septuagint, Deut. xxxii. 21: except as it puts the second person plural instead of the third; in which the Septuagint agrees with the Hebrew.

—. 20. 21. This is nearly from the Septuagint, Is. lxv. 1, 2. The two first clauses are indeed transposed; and ἐγενόμην (*Rom.*) is put for ἐγενήθην. (*Sept.*)—The Septuagint is a literal translation of the Hebrew; except, that *nidrashti*, "I was "sought, is rendered Ἐμφανὴς ἐγενήθην, "I was made "manifest:" and as *soreer* is rendered by two words ἀπειθοῦντα καὶ ἀντιλέγοντα.

xi. 3. This agrees in meaning both with the Septuagint and the Hebrew, 1 Kings, xix. 14; but it is not either a quotation from the former, nor an exact translation of the latter. Dr. Randolph supposes that it was taken from some other translation; as he does in other instances: but was any other translation of the Old Testament extant at that time? Rather the sacred writer gave the meaning "in words which the holy Spirit taught him." 1 Cor. ii. 13.

xi. 4. This comes nearer to the Hebrew than to the Septuagint, though it is not an exact translation, 1 Kings, xix. 18. The Septuagint has the second person, "Thou wilt leave, &c."

—. 8. This passage seems to give the general import of several Scriptures, Is. vi. 9; xxix. 10; Ez. xii. 2. The former clause agrees nearly with the Hebrew, Is. xxix. 10; but there is not the most remote appearance of a quotation from the Septuagint.

—. 9, 10. This seems to be taken from the Septuagint, Ps. lxix. 22, 23, though it varies in

some things: it adds εἰς θήραν, and omits ἐνώπιον αὐτῶν. Εἰς ἀνταπόδομα αὐτοῖς: (*Rom.*) Εἰς ἀνταπόδοσιν (*Sept.*) The Septuagint is a faithful translation of the Hebrew, except that it puts the imperative where the Hebrew has the future.

—. 26, 27. Ἥξει ἐκ Σιὼν ὁ ῥυόμενος. *Sept.* Is. lix. 20, 21. Καὶ ἥξει ἕνεκεν Σιὼν ὁ ῥυόμενος.—Ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν, *not in Sept. or Hebrew.* The Septuagint translation of the first clause seems more close to the Hebrew than that of the apostle; and, in general, he doubtless had that version in remembrance when he made the quotation, which comes nearer to it than to the Hebrew; of which, however, merely the general import is given. Indeed it is not easy to discover how those translators read the Hebrew.—The last clause is found *Sept.* Is. xxvii. 9; and perhaps was taken thence.

xii. 16. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.—*Sept.* Prov. iii. 7. Μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ: exactly with the Hebrew.

—. 19. This nearly accords to the Hebrew, but not to the Septuagint; Deut. xxxii. 35. The quotation is made again in the same words, Heb. x. 30.

—. 20. This is exactly from the Septuagint, Prov. xxv. 21, 22, except as the apostle adds the word ουν ("therefore.") It likewise gives precisely the meaning of the Hebrew.

xiii. 9. See on Matt. xix. 18, 19.

xiv. 11. Ζῶ ἐγὼ, λέγει Κύριος. *Sept.* Is. xlv. 23. Κατ' ἐμαυτοῦ ὀμνύω, ἐι μὴ, &c. The rest of the quotation nearly accords to the Roman edition of the Septuagint and exactly to the Alexandrian, except as is abridged. In the first clause, the apostle, using

an expression common in the Old Testament, when JEHOVAH swears by himself, deviates as much from the Hebrew as from the Septuagint: whence I should infer that, *as an inspired writer*, he did not consider himself confined to the exact *words* of the Old Testament, provided the genuine meaning was adduced.

xv. 3. Exactly from the Septuagint, Ps. lxix. 9; and according to the Hebrew.

—. 9. Exactly from the Septuagint, 2 Sam. xxii. 50. Ps. xviii. 50; which is a faithful translation of the Hebrew, except as JEHOVAH is omitted.

—. 10. The quotation is exact from the Septuagint, Deut. xxxii. 43. The clause occurs in the middle of the verse; which some writers not having observed, they have supposed that the Septuagint is not quoted. The preceding words, in the Septuagint, "Rejoice, ye heavens, with "him, and worship him all ye angels," are not in the Hebrew: and the clause, quoted from the Septuagint, evidently gives the genuine meaning of the Hebrew, though, in the abrupt language of poetry, the preposition signifying *with* is omitted.

xv. 11. Exactly quoted from the Septuagint, or translated from the Hebrew, Ps. cxvii. 1.

—. 12. The quotation is exactly from the Septuagint, Is. xi. 10; except the omission of the clause, "in that day," which is found in the Hebrew also. The genuine sense of the Hebrew is preserved, though the expressions are varied.

—. 21. Exactly from the Septuagint, Is. lii. 15; and as exact a translation of the Hebrew.

1 CORINTHIANS.

i. 19. This is quoted from the Septuagint, Is. xxix. 14, except the last word, ἀθετήσω (1 Cor.) κρύψω. (*Sept.*)—The Hebrew is passive, "The "wisdom of their wise men shall perish," &c.: but the meaning is the same.

—. 31. This is not a quotation, though introduced by "As it is written," but only gives the general sense of several scriptures. Is. xlv. 27. lxv. 16. Jer. iv. 2. ix. 23, 24.

ii. 9. Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. *Sept.* Is. lxiv. 4. Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σου, καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον.—"From the beginning we have not heard, "neither have our eyes seen a God, besides thee, "and thy works, which thou wilt do for those "who wait for mercy." It is, at first glance, evident that the apostle did not quote from the Septuagint: but this by no means removes the difficulties attending the passage, which are such, and so great, that they have driven some learned men to almost desperate measures; namely, either to condemn the Jews of wilfully corrupting their scriptures, or to suppose that the apostle prefixes "Thus it is written," to a quotation from the Apocrypha! The Hebrew may literally be rendered, "And from the beginning men have "not heard, they have not received by the ear, "eye hath not seen, O God, besides thee, 'one who "will perform for him who waiteth for him'—— "or, 'who doeth *so* for him that waiteth for him.'"

Marg. reading. "For men have never heard, "nor perceived by the ear; nor hath eye seen a "God beside thee, who doeth such things for "those that trust in him." *Bp. Lowth.* It is evident, that the apostle gives the general meaning of the passage as an inspired writer; that he calls the reader's attention to it, without either quoting the Septuagint, or translating the Hebrew, or even confining himself to it. Whether any errors have crept into the Hebrew text, or not, this seems evidently to be the case.

—. 16. This is nearly a quotation from the Septuagint, Is. xl. 14. Γὰρ is added: καὶ τὶς ἀυτῶ σύμβελος ἐγένετο is omitted: συμβιβάσει is put for συμβιβᾷ. The clause omitted here is quoted Rom. xi. 34. The quotation varies in words from the Hebrew, but not in its general meaning.

iii. 19. Ὁ δρασσόμενος τὲς σοφὲς ἐν τῇ πανεργίᾳ ἀυτῶν. *Sept.* Job. v. 13. Ὁ καταλαμβάνων σοφὲς ἐν τῇ φρονήσει. Either translation gives the import of the Hebrew; but few impartial judges will think this a quotation from the Septuagint.

—. 20. This is from the Septuagint, Ps. xciv. 11. except as it substitutes σοφῶν for ἀνθρώπων; in which it varies equally from the Hebrew. It appears to me that a writer, not conscious of divine inspiration, yet completely upright, would not have ventured on such a deviation.

ix. 9. Exactly from the Septuagint, and according to the Hebrew, Deut. xxiv. 4.

x. 7. Exactly from the Septuagint, and according to the Hebrew, Exod. xxxii. 6. The Hebrew means "to play with jests and laughter."

—. 26, 28. The quotation is from the Septuagint, Ps. xxiv. 1; except that γάρ is inserted. It agrees with the Hebrew.

xiv. 21. This is not quoted from the Septuagint; but it agrees for substance with the Hebrew, only it puts the first person, instead of the third, and adds, "Saith the Lord." Is. xxviii. 11, 12.

xv. 25—27. (See Matt. xxii. 44.) The quotation is nearly from the Septuagint, Ps. viii. 6.

—. 32. Exactly from the Septuagint, Is. xxii. 13. The meaning is precisely the same as the Hebrew.

—. 45. This is taken from the Septuagint, which literally translates the Hebrew, Gen. ii. 7: but the apostle, by way of explanation, adds πρῶτος and Ἀδάμ.

—. 54. 'This is not taken from the Septuagint, 'but a literal translation of the Hebrew.' *Randolph.* Is. xxv. 8. The Hebrew may either mean, "He will swallow up death in victory," or "He will swallow up death for ever."

—. 55. The apostle is generally supposed in the passage to quote Hos. xiii. 14; but he does not introduce it as a quotation, neither do his words agree either with the Septuagint or the Hebrew. It is probable that he had the words of God, by Hosea, in contemplation; but that, in the ardour of his mind, he gave the challenge, as it were, to death and *hades* (the grave, or the invisible world,) in his own words, or rather in those of the Holy Spirit, who spake by him.

2 CORINTHIANS.

iv. 13. Exactly from the Septuagint, and a good translation of the Hebrew, Ps. cxvi. 11.

vi. 2. Exactly from the Septuagint, which literally translates the Hebrew, Is. xlix. 8.

—. 16. Ὅτι ἐνοικήσω ἐν αὐτοῖς.—*Sept.* Lev. xxvi. 11, 12. Καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν. The rest is from the Septuagint, except as the third person is substituted for the second. The Septuagint is an exact translation of the Hebrew.

—. 17. This gives the general sense of the scripture referred to, Is. lii. 11, 12; but it is neither made, in any part, as far as I can see, from the Septuagint, nor is it a translation of the Hebrew. The Septuagint is, *verbally*, much more according to the Hebrew.

—. 18. This seems to be a general statement of the substance of several scriptures, and not a quotation of any one. The first part is spoken of Solomon, and the words agree with the Septuagint and the Hebrew, 2 Sam. vii. 14; 1 Chr. xvii. 13. The passage is also introduced with τάδε λέγει Κύριος παντοκράτωρ: 2 Sam. vii. 8; 1 Chr. xvii. 7. But the subsequent words are so different that little can be inferred from these circumstances. The apostle seems rather to apply to Christians the general declarations made by the Lord concerning Israel; Ex. iv. 22, 23; Jer. xxxi. 1, 9; Hos. i. 9, 10.

viii. 15. Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.—*Sept.* Ex. xvi. 18. Οὐκ ἐπλεόνασεν, ὁ τὸ πολὺ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησεν. Either of these gives the exact sense of the Hebrew.

—. 21. The apostle seems here to have had in view the Septuagint translation of Prov. iii. 4. *Προνοῦ καλὰ ἐνώπιον κυρίε καὶ ἀνθρώπων.*

ix. 9. All exactly from the Septuagint, Ps. cxii. 9. except the closing words, *εἰς τὸν αἰῶνα τοῦ αἰῶνός. Sept.* The apostle's is the more exact translation from the Hebrew.

—. 10. *Σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν* is taken from the Septuagint, Is. lv. 10, which gives the exact meaning of the Hebrew.

x. 17. See on 1 Cor. i. 31.

xiii. 1. This is taken from the Alexandrian edition of the Septuagint, rather abridged. It accords with the Hebrew, Deut. xix. 15.

GALATIANS.

iii. 6. See on Rom. iv. 3.

—. 8. *Ὅτι ἐνευλογηθήσονται ἐν σοι πάντα τὰ ἔθνη. Sept.* Gen. xii. 3. *Και, &c. αἱ φυλαὶ τῆς γῆς.* xviii. 18. *Ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.* xxii. 18. *Ἐν τῷ σπέρματί σε πάντα τὰ ἔθνη τῆς γῆς.* Each of these gives the meaning of the original clearly and fully. Acts iii. 25.

—. 10. *Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ ποιῆσαι αὐτά.—Sept.* Deut. xxvii. 26. *Ἐπικατάρατος πᾶς ἄνθρωπος, ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τοῦ νόμου τούτου ποιῆσαι αὐτούς.* Both the apostle's quotation and the Septuagint give the grand meaning of the Hebrew, but neither of them is a literal translation: and it is evident that the apostle did not studiously quote the Septuagint.

—. 13. *Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.—Sept.*

Deut. xxi. 23. Κεκαλημαμένος ὑπὸ Θεῦ πᾶς κρεμάμενος ἐπὶ ξύλου. "He that is hanged is accursed of God." (*Trans. of Heb.*) Neither the apostle nor the Septuagint gives a literal translation of the Hebrew. The words ὑπὸ Θεοῦ of the Septuagint are omitted; but πᾶς is inserted, which has nothing to answer to it in the Hebrew.

iv. 27. This is exactly from the Septuagint, Is. liv. 1: which properly translates the Hebrew.

—. 30. This agrees with the Septuagint, Gen. xxi. 10, except as the pronouns ταύτην, and ταύτης, are omitted in the quotation; and της ἐλευθέρας is substituted for, μου Ἰσαάκ. In both these respects the quotation varies from the Hebrew likewise. The apostle's argument required the latter alteration.

EPHESIANS.

ii. 17. There is an evident reference in this verse to Isaiah lvii. 19, but it cannot be regarded as a quotation.

iv. 8. 'This is not taken from the Septuagint, 'but probably from some other translation.' *Randolph.* The principal variation is ἔδωκε *(he gave)* for ἔλαβες *(thou hast received)*; in which the Septuagint agrees with the Hebrew. Ps. lxviii. 18.

—. 26. This is taken from the Septuagint, Ps. iv. 5, where our version of the Hebrew is, "Stand "in awe and sin not:" the Prayer Book translated from the Vulgate is the same.

v. 31. See on Matt. xix. 5, 6.

vi. 2, 3. This is taken from the Septuagint,

Ex. xx. 12; Deut. v. 16. The clause, "It shall "be well with thee," is found in Deut. but not in Exodus.

PHILIPPIANS.

ii. 10, 11. See on Rom. xiv. 11.

1 TIMOTHY.

v. 18. See on 1 Cor. ix. 9.

TITUS.

ii. 14. Λαὸν περιούσιον.—*Sept.* Ex. xix. 5. Λαὸς περιούσιος. "A peculiar treasure," *(English translation.)*

HEBREWS.

i. 5. Exactly from the Septuagint, which literally translates the Hebrew, 2 Sam. vii. 14; 1 Chr. xvii. 13. The same for substance is found 1 Chr. xxii. 10; xxviii. 6.—For the first part of the verse, see on Acts xiii. 33.

—. 6. Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.—*Sept.* Psalm xcvii. 7. Προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ. "Worship him all ye his angels." "Worship "him all ye gods." *(English translation.)* The exact words here quoted are found in the Sept. Deut. xxxii. 43, but there is nothing answering to them in the Hebrew. Some other additions are made to the same verse, which are not in the Hebrew.

—. 7. πυρὸς φλόγα.—*Sept.* Ps. civ. 4. πῦρ φλέγον. Equally according to the Hebrew.

—. 8, 9. Exactly from the Septuagint, Ps. xlv. 7, 8; except as the articles τόν and τοῦ are superadded in the first clause. The Septuagint well translates the Hebrew.

—. 10, 12. This is exactly from the Septuagint, Ps. cii. 25—27; except as the pronoun σὺ is placed differently. It agrees with the Hebrew, except that ἐλίξεις, "thou shalt fold up," is substituted for the Hebrew word, translated "thou "shalt change." The Alexandrian ed. has ἀλλάξεις, "thou shalt change."

—. 13. See on Matt. xxii. 44.

ii. 6—8. This is an exact quotation from the Septuagint, Ps. viii. 4—6; which literally translates the Hebrew. The word, rendered "the "angels," is in the Hebrew "Gods;" *Elohim*.

—. 12. Ἀπαγγελῶ τὸ ὄνομα, &c.—*Sept*. Ps. xxii. 22. Διηγήσομαι τὸ ὄνομα, &c.: equally giving the sense of the Hebrew.

—. 13. Ἐγὼ ἔσομαι πεποιθώς, &c.—*Sept*. Is. viii. 17, 18. Καὶ πεποιθὼς ἔσομαι, &c. Equally according to the Hebrew.

iii. 7—10. This is nearly a quotation from the Septuagint, Ps. xcv. 7—11. Ἐδοκίμασάν με: (*Hebr*.) ἐδοκίμασαν. (*Sept*.) Τὰ ἔργα μου τεσσαράκοντα ἔτη. Διὸ προσώχθισα, &c. (*Hebr*.); Τὰ ἔργα μου. Τεσσαράκοντα ἔτη προσώχθισα, &c. *Sept*. Either of them well translates the Hebrew. Thus also 15—19.

iv. 4. This is an abridgment of the Septuagint, and of the Hebrew, Gen. ii. 3.

—. 7. See on iii. 7—11.

v. 6. An exact quotation from the Septuagint, Ps. cx. 4, and equally agreeing with the Hebrew.

vi. 13, 14. Θεὸς ὤμοσε καθ' ἑαυτῦ, λέγων. Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.—*Sept*. Gen. xxii. 16, 17. Λέγων, καθ' ἐμαυτῦ ὤμοσα, λέγει Κύριος, ... Ἦ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου. The Septuagint literally translates the Hebrew;

the apostle gives, in his own words, the general meaning of it.

vii. 17. See on v. 6.

viii. 5. Ὅρα γάρ, φησὶ, ποιήσης πάντα κατὰ τὸν τύπον, τὸν δειχθέντα σοι ἐν τῷ ὄρει.—*Sept.* Ex. xxv. 40. Ὅρα, ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει. Either may be considered as a just translation of the Hebrew; but the apostle by no means appears to quote the Septuagint.

—. 8—12. This long quotation is, in general, made from the Septuagint, Jer. xxxi. 31—34; though with several verbal differences. Λέγει κύριος (*Hebr.*), φησὶ κύριος. The same variation appears repeatedly. Συντελέσω ἐπὶ τὸν οἶκον, &c.: (*Hebr.*) Διαθήσομαι τῷ οἴκῳ: (*Sept.*) Ἐποίησα: (*Hebr.*) Διεθέμην. (*Sept.*) Διδοὺς νόμους: (*Hebr.*) Διδοὺς δώσω νόμους (*Sept.*); Ἐπιγράψω: (*Hebr.*) Γράψω. (*Sept.*) Πλησίον: (*Hebr.*), Πολίτην (*Sept.*); Καὶ τῶν ἀνομιῶν αὐτῶν. (*Hebr. not in Sept.*) These variations do not, indeed, affect the meaning, but they seem to imply that the apostle did not confine himself to the Septuagint. Yet it is evident that he had that translation in his thoughts: because, where that most materially differs from the Hebrew, he exactly quotes it. The Septuagint is, almost throughout, a close translation of the Hebrew; but, for the clause rendered in our version, "although I was "a husband unto them;" the Septuagint reads, καὶ ἐγὼ ἠμέλησα αὐτῶν; ("and I disregarded them;") which the apostle adheres to. Whether the Hebrew was then read differently, (as many learned men suppose,) or whether he did not think the difference so material as to interrupt his argument on account of it, others must deter-

mine. The Hebrew has the preterite in one place, without the *vau* conversive, where the Septuagint has the future, which our translation has very properly followed, "I will put, &c."—Πλησίον better accords to the Hebrew, than πολίτην.

ix. 20. Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεὸς.—*Sept.* Ex. xxiv. 8. Ἰδοὺ τὸ αἷμα τῆς διαθήκης, ἧς διέθετο Κύριος πρὸς ὑμᾶς. The Septuagint is a literal translation of the Hebrew.

x. 5—7. This quotation is nearly from the Septuagint, Ps. xl. 6—8.—Εὐδόκησας (*Heb.*), Ἤτησας (*Sept.* Rom.), Ἐξήτησας (*Sept.* Alex.); Ὁ Θεὸς: (*Hebr.*) Ὁ Θεὸς μου. (*Sept.*) But both the Septuagint and the quotation vary from the Hebrew, in substituting, Σῶμα δὲ κατηρτίσω μοι; instead of the clause rendered in our version, "Mine ears hast thou opened." This is not the place for discussing a subject, which has given abundant occasion to the critical ingenuity of learned men. The apostle's argument, however, does not at all depend on the words which differ from the Hebrew. Yet it must be allowed, that there is more reason to think that the Hebrew text is here corrupted, than in almost any other place quoted in the New Testament.

x. 16, 17. See on viii. 8—12.

—. 30. See on Rom. xii. 19. The other quotation is from the Septuagint, Deut. xxxii. 36; which well translates the Hebrew.

—. 37, 38. This quotation is nearly from the Septuagint, Hab. ii. 3, 4: Οὐ χρονιεῖ: (*Hebr.*) Οὐ μὴ χρονίσῃ. (*Sept.*) The order of the two last clauses is also reversed. (See on Rom. i. 17. Gal. iii. 11.) The Alex. ed. of Sept. read Ὁ δίκαιός μου: —Both the Septuagint and the apostle's quotation

differ considerably from the Hebrew text: yet the general meaning is the same.

xi. 21. From the Septuagint, Gen. xlvii. 31; only omitting the word Israel.—The variation from the Hebrew is merely in the vowel points: and it seems very immaterial, whether "the bed's "head" or the "top of a staff" were meant.

xii. 5. The quotation is from the Septuagint, Prov. iii. 11, 12, only adding the pronoun μs.—The sense of the Hebrew is clearly preserved.

—. 12. The general meaning of the Septuagint and of the Hebrew is given; but without the exactness either of quoting or translating. Is. xxxv. 3. It is, however, nearer to the Hebrew than to the Septuagint.

—. 26. Ἔτι ἅπαξ ἐγὼ σείω ὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν ὐρανὸν.—*Sept.* Hag. ii. 6. Ἔτι ἅπαξ ἐγὼ σείσω τὸν ὐρανὸν καὶ τὴν γῆν. The apostle seems purposely to have varied from the Septuagint, to render the quotation more emphatical and suitable to his purpose.—The Septuagint well translates the Hebrew, omitting the words rendered in our version, "it "is a little while."

xiii. 5. Οὐ μὴ σε ὰνῶ, ὐδ' ὐ μὴ σε ἐγκαλαλίπω.—*Sept.* Deut. 8. Οὐκ ὰνήσει σε, ὐδὲ μη σε εγκαταλίπη. The same, for substance, occurs Josh. i. 5. The meaning is evidently the same as the Hebrew and the Septuagint: but the apostle evidently appears to have purposely given a very energetic translation of the original.

—. 6. An exact quotation of the Septuagint, Ps. cxviii. 6. It is a just, but not a literal translation of the Hebrew.

—. 15. This is rather a reference than a quota-

tion. Hos. xiv. 3. "The fruit of our lips" is from the Septuagint, where our version is, "the "calves of our lips." The difference in the Hebrew is inconsiderable.

James.

iv. 5. This seems a general reference to the doctrine, and not a quotation.

6. Ὁ Θεὸς, &c.—*Sept.* Prov. iii. 34. Κύριος. Our translation properly renders the Hebrew, "Surely "he scorneth the scorners, but &c." "The "scorners" are "the proud;" and God resists those whom he scorns. Ps. ii. 4—6.

1 Peter.

i. 16. Nearly from the Septuagint, Lev. xi. 44. γένεσθε. (*Pet.*) ἔσεσθε. (*Sept.*) Some copies of this epistle have ἔσεσθε. It is entirely consonant to the Hebrew.

—. 24, 25. From the Septuagint, Is. xl. 6, 7. ὡς χόρτος: (*Sept.*) χόρτος. (*Sept.*) It accords to the Hebrew.

ii. 3. This is rather a reference to Psalm xxxiv. 8, than a quotation: yet it seems evident that the apostle had in mind the words of the psalmist, and even those of the Septuagint. Ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος: (*Pet.*) Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος. (*Sept.*) The Septuagint accords to the Hebrew.

—. 6. (See on Rom. ix. 33.) A great part of the passage seems to be taken from the Septuagint, Is. xxviii. 16; yet with some variations. Ἰδοὺ τίθημι ἐν Σιὼν: (*Pet.*) Ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών. (*Sept.*) Λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον: (*Pet.*) λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔνλιμον, εἰς τὰ θεμέλια αὐτῆς.

(*Sept.*) Each gives the general meaning of the Hebrew, but not an exact quotation.

—. 7. See on Matt. xxi. 42.

—. 9. Βασίλειον ἱεράτευμα, ἔθνος ἅγιον. *Sept.* Ex. xix. 6. Ἔσεσθέ μοι βασιλειον ἱεράλευμα, καὶ ἔθνος ἅγιον: "A king-"dom of priests," &c. (*Trans of Heb.*) Λαὸς εἰς περιποίησιν: (*Pet.*) Εἰς περιποίησιν. *Sept.* Mal. iii. 17. "My jewels:" *Segullah*, "My special treasure."

—. 22. Ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.—*Sept.* Is. liii. 9. Ἀνομίαν οὐκ ἐποίησεν, οὐδε δόλον ἐν τῷ στόματι αὐτοῦ. The Septuagint is the more literal translation.

—. 24. Τοῦ τῷ μώλωπι αὐτοῦ ἰάθητε.—*Sept.* Is. liii. 5. Τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν: *Hebrew*, "And by his "stripes healing to us." The apostle, in applying it, uses the second person, not the first.

iii. 10—12. The Septuagint translates the Hebrew throughout in the second person singular; but the apostle, in quoting it, uses the third person singular, "Let him," &c. This is the only variation which need be noted. The Septuagint is an exact translation of the Hebrew, Ps. xxxiv. 12—16.

—. 14, 15. Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. Κύριον δὲ τὸν Θεὸν ἁγιάσατε.—*Sept.* Is. viii. 12. Τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδε μὴ ταραχθῆτε. Κύριον αὐτὸν ἁγιάσατε. Either rendering gives the meaning of the Hebrew. Αὐτῶν (*Pet.*) seems to give the sense better than the singular αὐτοῦ (*Sept.*); but the Hebrew will admit of either. The Hebrew is, JEHOVAH *Sabaoth*. The next verse of the Septuagint differs materially from the Hebrew.

iv. 8. This is a translation from the Hebrew, and widely different from the Septuagint, Prov.

x. 12. "All sins," is translated, "The multitude "of sins." (See on James v. 20.) "Friendship "hideth all who are not conscientious." (*Sept.*)

—. 18. Almost verbatim from the Septuagint, Prov. xi. 31. "Behold, the righteous shall be re- "compensed in the earth; much more the wicked "and the sinner." (*Hebrew.*)

Revelation.

i. 11. Ὁ πρῶτος καὶ ὁ ἔσχατος· (See also Rev. i. 17; ii. 8.)—*Sept.* Is. xli. 4. Πρῶτος, καὶ εἰς τὰ ἐπερχόμενα. ἐγὼ εἰμι—Is. xliv. 6, Ἐγὼ πρῶτος, καὶ ἐγὼ μετὰ ταῦτα.—Is. xlviii. 12. Πρῶτος, καὶ ἐγὼ εἰμι εἰς τὸν αἰῶνα. In all these places the Hebrew is, "The first and the last," which, no doubt, the apostle quoted, or literally translated.

ii. 23. The apostle evidently refers to Jer. xvii. 10; but his words are neither a quotation from the Septuagint, nor a translation of the Hebrew. They, however, give the exact meaning of the passage as spoken by Jesus Christ, though originally introduced by, "Thus saith "Jehovah."

—. 27. This is nearly a quotation of the Septuagint, Ps. ii. 9; the person being changed from the second to the third. The Septuagint exactly translates the Hebrew.

iii. 7. Τὴν κλεῖδα τοῦ Δαβὶδ ὁ ἀνοίγων, καὶ οὐδεὶς κλείει, καὶ κλείει, καὶ οὐδεὶς ἀνοιγει.—*Sept.* Is. xxii. 22, Τὴν κλεῖδα οἴκου Δαυὶδ, ἐπὶ τῷ ὤμῳ αὐτοῦ, καὶ ἀνόιξει καὶ οὐκ ἔσται ὁ ἀποκλείων, καὶ κλείσει καὶ οὐκ ἔσται ὁ ἀνοίγων. The Septuagint is a literal translation; but the apostle merely gives the general meaning.

vi. 16. Καὶ λέγεσι τοῖς ὄρεσι, καὶ τᾶις πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς.—*Sept.* Hos. x. 8, Καὶ ἐροῦσι τοῖς ὄρεσι, Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς. The Septuagint is a more exact translation of the Hebrew than the quotation here made. See Luke xxiii. 30.

vii. 16. Οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα.—*Sept.* Is. xlix. 10. Οὐ πεινάσουσιν, οὐδὲ διψήσουσι, οὐδὲ πατάξει αὐτοὺς ὁ καύσων, οὐδὲ ὁ ἥλιος. The order of the words of the Septuagint accords to the Hebrew: in other respects the translation of each equally accords to the Hebrew.

xii. 12. This is a reference to Ps. xcvi. 11, and Is. xlix. 13; but it cannot be called a quotation.

xiii. 5. Στόμα λαλῶν μεγάλα. From *Sept.* Dan. vii. 8.

xvi. 8. Ἔπεσεν, ἔπεσε Βαβυλών. (Rev. xviii. 2. the same.)—*Sept.* Is. xxi. 9. Πέπτωκε, πέπτωκε Βαβυλών. The Hebrew is equally well translated by both; but the quotation is not from the Septuagint.

xviii. 4. This verse refers to several passages in Isaiah and Jeremiah, but it cannot be called a quotation. It comes nearest to Jer. li. 6, but is neither a quotation of the Septuagint, nor a translation of the Hebrew.

—. 7, 8. The same may be said of these verses, as compared with Is. xlvii. 8, 9.

xix. 3. The clause, "Her smoke," &c. is an exact translation of the Hebrew, Is. xxxiv. 10; but whether intended as a quotation or not, is not clear.

—. 15, See on ii. 27.

xxii. 13. See on i. 8, 11.

The references to the Old Testament, in this book, are numerous; but few of them can be

called quotations. Dr. Randolph makes only one in the whole book; ii. 27.

Concluding Observations.

I. It must be evident to every one who carefully and impartially examines the quotations made in the New Testament from the Old, that the number of those which *undeniably* accord to the Septuagint, where that translation *materially* differs from the Hebrew, is exceedingly small; so small as scarcely to bear any proportion to the whole number, amounting to much above two hundred. Dr. Randolph states that there are six, but I can only find five; *Matt.* xv. 8, 9; *Acts* ii. 25; vii. 42, 43; *Rom.* x. 18; *James* iv. 6: I mean of those which he has pointed out; for there are some others, in which he supposes the Hebrew text to be corrupted, of which he adduces eight; but I cannot find so many.

2. A large proportion of the quotations are so consonant in meaning to the Hebrew, though the words of the Septuagint are used with some variations, that it is not easy to say, whether the sacred writers intended to quote the Septuagint, or to translate the Hebrew: but, being conversant in the Septuagint, the words of that version occurred to them in translating.

3. There is, however, a considerable number which immaterially differ from the Hebrew, and are evidently taken from the Septuagint.

4. But there are, likewise, several instances of an evidently *intentional* renouncing of the Septuagint translation, in order to adhere to the Hebrew; when the Septuagint so materially

differs from the Hebrew, as to render the passage unsuitable to the purpose of the sacred writer in producing the quotation, or when it was palpably erroneous. Dr. Randolph states the number of these instances to be thirteen.

5. Many quotations contain words found in the Septuagint, and yet vary from it in other parts, agreeing with the Hebrew; yet in some respects they vary also from the Hebrew. This seems to indicate that the sacred writers did not act with that exact conformity to a preconceived plan which modern learned men suppose.

6. It is also manifest, that in the epistles, addressed in general to churches consisting of converted Hellenists, or Gentiles, the quotations are uniformly made from the Septuagint, or with express reference to it, *except* where some important reason induced the sacred writer to deviate from it. For, as it appears to me, the Septuagint was the only version of the scriptures generally known in the churches, the members of which were mostly strangers to the Hebrew. Every material deviation from it, by preferring the Hebrew in the epistles, is, on this very account, proportionably a stronger proof that the writer did not intend to sanction the translation in opposition to the original.

7. When any quotation decidedly accords to the Septuagint, and varies from the Hebrew, it should be considered whether the variation materially alters the general meaning, and whether it interferes with its suitableness to the special purpose for which it is adduced. Where neither of these is the case, it may be inquired, whether, as

the Septuagint alone was familiar to the readers of the epistles, and no harm would arise from the deviation, the sacred writer might not see good to take the passage as he found it. Thus the evangelists, Matthew and Luke, are generally supposed to have extracted the genealogies of the Messiah from the public records, though, in some respects, defective.

This, if admitted, will reduce the deviations of quotations from the Hebrew text in the New Testament to a very small number: and there will be seldom need to have recourse to the *strong measure* of charging a material corruption on the Hebrew text: I say *seldom*, for they who would maintain that no such corruptions exist seem to take an untenable ground. If, however, the quotations in the New Testament are to be regarded as the *criteria*; a candid and careful examination of them must induce the conviction, that no ancient book extant has come down to us in such complete preservation as the Hebrew text of the Old Testament: and from long and patient investigation of other documents, I am persuaded that this is really the case.

8. One thing more has powerfully impressed my mind on the subject, which I do not recollect to have met with in any writer, and which appears to give a higher and stronger sanction to the Septuagint, in one material point, than almost any other consideration. The original names of the one-glorious, self-existent, and eternal God have been generally considered as replete with meaning and instruction: nay, some have formed

theories, which seem to imply that they are essential to correct views of Christianity; at least they build very much upon them. I am far from denying that the able student of the sacred language may derive much instruction himself from this source, and communicate it also to others: indeed, I am fully convinced that this is the case. The undeniable fact, however, is this,—that the Septuagint scarcely ever uses any of these Hebrew names. JEHOVAH, JAH, ELOHIM, or ALEIM, SHADDAI, &c. are not found in that version, but simply Κύριος, Θεὸς, with epithets of Greek derivation—except *Tsabaoth* in a few instances. *Now, in this respect, the sacred writers of the New Testament have uniformly followed that version.* In no quotation do they substitute the Hebrew name; not even where the other parts of the quotation vary from the Septuagint! Nay more: *the whole New Testament is written on the same plan;* and the Hebrew names and titles of JEHOVAH are seldom even referred to, except "I AM THAT I AM," in a few instances. This, at least, shews that the Greek translators did not act materially wrong in that part of their plan, and that the Hebrew names are not *essential* to a right understanding of the Christian covenant.

Thus I close my remarks, which I have endeavoured to make with impartiality. I confess myself to be comparatively in my novitiate as to these studies, and shall be thankful for correction or information on the subject from my more learned brethren; and especially to be informed, whether

any other translation of the Old Testament, or any part of it, beside the Septuagint, is supposed to have been extant when the New Testament was written.

T S.

12.

MARCH, 1811.

DEFENCE OF LEXICOGRAPHERS AND CONCORDISTS.

I am no lexicographer, or dictionary-maker; nor even concordist: yet I could not but feel rather displeased at seeing my old acquaintance and benefactors incautiously placed among that motley group, which is held up to derision in your number for December, 1810, p. 735.

There are, perhaps, few descriptions of men to whom the church and the world, the learned and the unlearned, they who know it and they who know it not, are more deeply indebted, than the body of men in question: and merely to acknowledge that their labours are useful, while they themselves are spoken of with contempt, is not the most proper return for the benefits which we have received; nor the way to encourage others to tread in their steps: and as Europe especially is under immense obligations to the lexicographers of the fifteenth and sixteenth centuries, for the excellent translations of the sacred scriptures which she now possesses; so the exertions of the Bible Society, and of other societies for circulat-

ing the scriptures, will need a great number of laborious dictionary-makers, in various languages, to give their pious and benevolent designs full effect; and every attempt of this kind, in a language little known, is an important opening to the translation of the scriptures into that language.

You have performed a long journey. It is inquired of you, at what rate you travelled: you answer, five, six, seven, or eight miles, in an hour. I go no further, because, except on great emergencies, no man ought, and one would hope no merciful man can desire, to travel more rapidly. Various other questions are proposed about the journey: and you give due commendation to the horses, drivers, grooms, &c. But at length this uncommon inquiry is started, Who made the road and built the bridges? Yet, if the road had not been previously prepared, you could not have travelled, either with such speed, safety, or comfort. The drudges who do the common labour, and the surveyors of the highways, might perhaps here occur to your mind, without exciting either much respect or sense of obligation. But, probably the whole was planned by men of far more enlarged minds: as we know that the enlightened Romans made roads in all the countries which they possessed; knowing that this would facilitate social intercourse, and promote civilization: and thus, unconsciously, they opened a way for the more rapid propagation of the gospel.

In like manner, a man has made considerable proficiency in the learned languages, perhaps

without the advantages of a liberal education: he ascribes his progress to the assistance of this or the other friend; but perhaps, above all, to his own indefatigable perseverance. But, what dictionary did you use? If you had not had that dictionary, what would you have done? The answer to such questions will remind him that, if others before him had not bestowed still more indefatigable diligence in the business, his own labours must have been to little or no purpose. A great part of his learning therefore, yea, and of the good which it enables him to do, is owing to the lexicographers. The case is the same with all learned men, whether they recollect it or not; and with the unlearned, who in any way profit by their labours.

This, however, your correspondent considers as springing from their 'love of fame.' Perhaps it may be more justly imputed to a high, probably excessive, valuation of that kind of learning in which they are proficients, and an ardour of mind in exciting others to the same studies, united with a desire of acquiring a hard-earned maintenance by their labours. But, when we consider what kind of men laboured in making lexicons and dictionaries, in the dawning of the reformation; it would be unjust not to ascribe the assiduity and perseverance of many to strong religious principles, and an ardent hope of thus rendering a most important service to the souls of men.

Suppose, again, a man to have made a great proficiency as a textuary in the holy scriptures: will this person refuse the tribute of respect due

to Cruden the concordist? I mention him, as his was long by far the best concordance, and as it has furnished materials to all subsequent ones. Shall I impute Cruden's labours to the love of fame, or to other mean motives? Even if I had no information on the subject, what I have learned from his labours would induce me to ascribe his indefatigable diligence to his love of the holy scriptures, and to the love of souls. I must consider him as a man, in that respect at least, of a very *enlarged* as well as pious and benevolent mind; who selected the best possible means of being extensively and permanently useful, which providence had placed within his reach; and who exerted himself most diligently and successfully in accomplishing his object.

Were I disposed, with the papists, to canonize any persons, Alexander Cruden, and the inventor of spectacles, would be selected by me; without the latter, during many past years, I could hardly have studied at all; and without the former I should have studied with far inferior advantage.

T. S.

13.

FEBRUARY, 1813.

ON PREACHING THE GOSPEL.

Several papers have been inserted in your publication, relative to the question often proposed concerning this or the other clergyman,—'Does

'he preach the gospel?' Yet some thoughts have occurred to me on the subject, which I have not seen explicitly stated.

The question is, undoubtedly, very often asked, and answered, in a manner injudicious, uncandid, and unscriptural. Many are included among those said to preach the gospel, who have no just title to the distinction; as they only preach a partial, disproportioned, and mutilated Christianity; and many are excluded, to whom the distinction properly belongs, though they do not come up, in some points, to the arbitrary standard by which they are to be judged. Yet it appears to me, that what is often urged, and with much confidence, concerning the worship in our establishment, does not at all bear on the question. However crudely or conceitedly the question may be asked, it has no relation to what is read in the desk; but exclusively to what is delivered from the pulpit. No inquiry is made concerning the former: none can be made, in respect of the clergy in the establishment; though it may often very properly be asked, '*how* do they read the 'service?' The only question is, Do they deliver the same doctrine from the pulpit; or do they lose sight of it, nay, contradict it? I would wish to include as many, as I fairly could, among the preachers of the gospel; but if clergymen leave out, in the pulpit, truths essential to salvation, or introduce pernicious heresies, can they be said to preach "the word of the truth of the gospel?" And does not the circumstance, of having read in the desk that word which their sermons ex-

pressly oppose, render them doubly dangerous to those who listen to their instructions?

You have very ably reviewed several sermons, &c. published by Arians, Socinians, and others; and have excellently exposed the contrariety of their doctrine to our articles and liturgy. Now would you call me uncandid in saying that the authors of these publications did not preach the gospel? Would you blame me for thus addressing one of their parishioners, "Cease, my son, to "hear the instruction which causeth to err from "the words of knowledge." Would you object to my applying the words of our Lord to this case; "Take heed what you hear?"

While I have very often been disgusted by the manner in which the question referred to has been asked and answered, I would by no means shrink from the question itself. Man is a sinner, and in perishing need of salvation. He who, in preaching, scripturally and perspicuously and frequently answers the infinitely important question, "What must I do to be saved?" preaches the gospel. He who does not thus answer the question, does not preach the gospel. Surely this is a test, to which few of your readers would decidedly object. While numbers are very culpable, in so preferring sermons as to neglect the worship of the church; is there no danger of culpably preferring the worship, however performed, to the preaching of God's holy word?—Preaching the gospel is, most evidently and expressly, the appointed ordinance of God for the conversion of sinners and the edification of be-

hievers; even more decidedly than public worship. And why should one of the ordinances of God be depreciated, in order to exalt another? "Faith comes by hearing, and hearing by the "word of God." Our Lord was a preacher of the gospel, and sent his apostles and evangelists to preach the gospel; and not merely, nor expressly, to officiate in public worship. "God is a "spirit, and they that worship him must worship "him in spirit and truth." "He seeketh such "to worship him." But are spiritual worshippers generally found where the gospel of Christ is not preached? Does not the worship, with few exceptions, degenerate into formality and lip-labour? By long observation, I have been convinced, beyond a doubt, that it generally does. As, alas! it is very common for men to be zealous about the preaching of certain doctrines, who never enter into the practical tendency of those doctrines; never become spiritual worshippers; nay, often, hardly worshippers at all: so it is possible, nay, common, for men to idolize forms of worship, which are in themselves scriptural, spiritual, and evangelical, and peculiarly excellent, when they neglect and oppose the very doctrines on which they are grounded; or remain completely ignorant of the import of the very words which they are in the habit of using in the sacred worship of God. Every man who has long officiated as a clergyman, and has taken frequent occasions of conversing with his people, and asking them questions on the subject, must know this.

May we not then conclude, in respect of wor-

ship and preaching. "These things ought ye "to have done, and not to leave the other "undone?"

Your constant reader,

T. S.

14.

MARCH, 1813.

ON A HYMN IN THE COMMUNION SERVICE.

In the hymn of praise and thanksgiving, which is appointed to be used by our church after the administration of the Lord's supper, the following words occur: 'Thou only art holy; Thou only 'art the Lord; Thou only, O Christ, with the 'Holy Ghost, art most high, in the glory of God 'the Father."

In order to perceive the peculiar beauty and energy of this address to the Saviour, we should suppose ourselves placed in the precise situation of the reformers, who were just emerging from that idolatrous worship, which ascribes divine honours to departed saints, as intercessors, or mediators, on the ground of their merits.— "Though there be that are called gods, whether "in heaven or earth; (as there be gods many, "and lords many;) but to us, there is but one "God, the Father, of whom are all things, and "we in him; and one Lord Jesus, by whom are

"all things, and we by him." It is generally agréed, that the apostle refers to the distinction in the pagan mythology, between the *dii superiores* and the *dii inferiores*, or God's mediators, whom he distinguishes as "lords;" and to whom, beyond dispute, the *saints-mediators* of the anti-christian church succeeded in office and honour, as objects of worship. The passage, therefore, above quoted, was an express disavowal of the ancient practice of addressing the saints as intercessors. This was, and still is, especially done in the masses of the church of Rome, or their method of celebrating the Lord's supper: and it implied a most emphatical and solemn protest against it, in this sacred service; excluding from divine worship, of every kind, all, except "the "Father, and the Son, and the Holy Spirit," God our Saviour, in whose ONE name Christians are baptized; and ascribing divine honour and worship to the Lord Jesus, with the Holy Ghost, alone.—'Thou only art holy.' Thou only, of all the human race, art holy, (ἅγιος—a holy person, or *saint*,) not only as alone, and always, perfectly holy; but also as alone profiting others by thy holiness and merits. 'Thou only art the Lord;' the only Mediator between God and man; being Emmanuel, "God manifest in the flesh;" "the "second Man, the Lord from heaven."—'Thou 'only, O Christ, with the Holy Ghost, art most 'high, in the glory of God the Father.' Thou alone, with the Holy Spirit, art the proper object of divine worship: "That all men should honour "the Son, even as they honour the Father. He

" that honoureth not the Son honoureth not the " Father that sent him."

Should you deem these hints worthy of inserting, I may, perhaps, trouble you with some other thoughts on detached passages of our excellent Liturgy.

T. S.

15.

MARCH, 1813.

ON ATTENDING PUBLIC AMUSEMENTS.

The substance of the following letter was written to a parent, a widow lady, in answer to an inquiry, whether I thought she might permit her children to go to Vauxhall, as it was now much reformed from what it had been. On a former occasion, I had been asked my opinion as to their attending Walker's lectures, and had returned an answer favourable to the wishes of the young persons: and in both cases, they agreed to abide by my determination. At the request of the family, I now send the letter to you, with some alterations approved by them: if you will allow it a place in your publication, before the time when the season at Vauxhall, and similar places of resort, shall open, they hope it may produce as decided conviction in the minds of others, as it did on their's.

T. S.

DEAR MADAM,

On a former occasion, I gave my opinion in favour of the desire of my young friends, to attend Walker's lectures: but at present, I must decidedly express my disapprobation of their going to Vauxhall. This may, for aught I know, have ceased to be that place of *licentious* pleasure, scandalous even for respectable worldly people to frequent; but it doubtless remains a place of mere *dissipated* pleasure.—In the apostle's enumeration of "all that is in the world," (1 John ii. 15, 16,) Vauxhall may be less subservient, than formerly, to "the lust of the flesh;" but it is entirely so to "the lust of the eye." Curiosity, and correspondent propensities, are exclusively gratified: nothing there exhibited tends so much as to furnish the mind with useful knowledge, much less to excite in the heart admiration of the wisdom, power, and goodness of God, as manifested in his works: but Walker's lectures are suited for both these purposes.

St. Paul lays down, so to speak, the following *canons*: "Redeem the time." "Whatever ye "do, in word or deed, do all in the name of the "Lord Jesus Christ." "Whether ye eat, or "whether ye drink, or whatsoever ye do, do all "to the glory of God." "Be not conformed to "this world." Whatever we can do without violating any of these precepts, we may expect and pray for a blessing upon it; and we may hope, in one way or other, to get good, or do good, by means of it. But will any of these things apply to the present case? Can there be a reasonable hope of a person's returning from

Vauxhall, or any similar scene of amusement, better prepared for devotional exercises, or qualified for edifying conversation, or the self-denying work and labour of love?

If it be urged, that the same may be said of many secular employments, which may nevertheless be lawfully attended to, the answer is obvious. These are the *duties* of a man's station in life, needful in society, and in various ways profitable to mankind: and, while we pray for a blessing on our lawful business, we may confidently rely on God, and beg of him to preserve us from the temptations connected with it. Now he who, merely for amusement and gratification, goes into any place from which *godliness* at least is systematically excluded, as wholly inadmissible, and the spirit of the world reigns without a rival, *exposes himself to temptation*, and cannot consistently pray to be preserved from it. We are directed to pray to our heavenly Father, "Lead "us not into temptation;" but such a one needlessly and presumptuously runs into it, and must take the consequence.

Mr. Newton used to say, 'A Christian should 'do business, and have needful intercourse with 'the world, as a man transacts business in the 'rain. He expedites what must be done, as much 'as he can; and then gets under shelter.'—But he, who frequents the best regulated places of dissipation, exposes himself needlessly to the soaking shower, and can expect no other than at least to get a severe cold.

The degree in which the more prosperous professors of the gospel, in these days of toleration,

"conform to the world," and waste their money, and more precious time, must appear very grievous to him who judges by the standard of the sacred oracles. They plead for this thing, and for that, as *harmless;* and require texts of scripture expressly prohibiting it. But, "Re-"member Lot's wife:" she left Sodom; but she left her treasure and her heart in that devoted city; looked behind, as wishing and longing to return; and was made a monument of divine vengeance.

The canons before cited are applicable to all possible cases: but to have forbidden each and all the endlessly varying fashions and modes of misspending time and money, conforming to the world, and gratifying ourselves, which have been devised, and shall be devised, in all ages and nations, would have been impracticable, and could only have been attempted by particular and numerous predictions of the minute follies and pursuits of men. What did the apostles, as men, know of the shews, and sports, and dissipations of the nineteenth century, in England, France, Spain, Germany, Russia, &c.? It is also observable that they do not, in so many words, forbid the frequenting of the heathen theatres, or the cruel gladiatorial shews: yet who will say that these were harmless diversions?

Many modern professors of religion seem to me to meet the world full half way, and then think that the world is become more favourable to religion than formerly. Then they proceed to censure the remnant which adhere to the scriptural strictness, as puritanical, unsociable, "righteous

"over much;" or at least unpliant and imprudent. They next endeavour to prevail on others to join them in this worldly conformity, for this reason especially, namely, to keep them in countenance. And, if one and another, of more decided character for religious consistency, can be induced to sanction, even in a single instance, their conduct by his example, they plead this as a full refutation of all objections.

You remember in what manner, after too long delays, proceeding not from remaining inclination, but from mistaken prudential motives, I was at length induced to renounce card-playing. 'There is no harm in playing at cards,' (said a man, who had talked about religion for some time, but had just spent a night at cards, with intemperate drinking, and riotous quarrelling): 'Mr. S—— plays at cards.' Thus my example, in what I deemed allowable, sanctioned the conduct and satisfied the conscience of this man and his company. From that day, I had done with cards.

You, my dear madam, have so far stood aloof from this conformity. Many eyes are now upon you, especially as your children advance to mature years: and, should you sanction their going to Vauxhall, and such places, the precedent would be pleaded to others, as the conduct of others has been to you. Thus the lamentable evil would be increased, and by your means. I have always found it needful to abstain from some things, which I thought I could allow without doing what was *unlawful*, but not without doing what was *inexpedient*; and which might have

emboldened the consciences of others to do what was directly sinful. "If meat make my brother "to offend, I will eat no flesh while the world "standeth, lest I make my brother to offend."

What has been hitherto written goes, however, on the supposition, that the persons concerned are themselves truly religious, or at least make an open and credible profession of being so. But a parent might say, 'My children are amiable, 'dutiful, and hopeful; but they have not yet 'assumed that character, or made such a profes-'sion. Ought I not to allow them more liberty, 'in such matters, than I take myself?' To this I answer, Not in things sinful, doubtful, or of bad tendency. The health of your children, for instance, is your object. Will you then give them leave to go to a pest-house, should they, in simplicity, desire it? Now, surely, you value the health of their souls as much as that of their bodies; and will you allow them to frequent places of dire moral contagion? Some things may be proper for young persons which are not for their seniors; but the conduct of many who "seem to be religious," in allowing their children to frequent places to which they scruple to go themselves, seems to be an adoption of Pharaoh's maxim: "Go serve the Lord your God: but who "are they that shall go? And Moses said, We "will go with our sons and with our daughters, "&c. And he said unto them, Let the Lord be "so with you as I will let you go with your little "ones. Look to it, for evil is before you. Not "so; go now ye that are men." Exodus ix. 8—11. 'Serve God, you who are men and

'women: but leave your children to serve the 'world and sin!'

The question, as asked by a parent, (a mother,) about consenting to her children's going to a place of dissipation to which she would think it wrong to go herself, as at least being conformity to the world, a waste of time and money, and unfavourable to religious improvement, is different from the same question, if asked by the children respecting themselves, and must be answered with some shades of difference. But I am happy to learn that your children are willing to abide by your determination: and I count it a token of high respect for me, that they are willing to abide by mine. This I have endeavoured to compensate, by not giving a bare *veto*, but by assigning at large my reasons for giving it. Indeed, when children will not, in such cases, abide by the determination of an affectionate and pious parent, there is little hope that they would respect the sentiments of an aged minister.

Those animals which are carnivorous, and live on *prey*, often, when young, shew no propensity to seize on the living creatures around them, till by some means they have got a taste of blood, and then their natural propensities become very manifest. Now he would be thought a strange manager of such animals, when young, who should endeavour to repress their natural propensity to tear, and kill, and devour, by giving them now and then a taste of blood, which they instinctively love. Our children naturally love dissipated pleasure: and it is no small kindness to them to keep them, if possible, from tasting

it, till either divine grace has mortified the love of it, or till they are arrived at those years when they must choose for themselves. I believe my children deem this one of my chief kindnesses to them, though once perhaps they thought it hard: and I hope yours will live to thank you for adopting the same plan respecting them; for the love of dissipated pleasure, like all other corrupt propensities, certainly and uniformly increases by indulgence.

I only add, that —— who knows, by experience, the tendency of attending such places as Vauxhall, is decidedly of my opinion in what I have written. May God direct and bless both you and your children!

Your's sincerely,

T. S.

16.

APRIL, 1813.

ON THE AUTHORITY OF SOLOMON IN RESPECT TO EDUCATION.

Some very sensible and judicious observations on Education, in a late number, conclude with a remark concerning Solomon's maxims on the same subject, which excited a *demur* in my mind. The Proverbs of Solomon are a part of divine revelation, and contain the wisdom of God, and not merely that of the wisest of men. Circumstances may, and sometimes do, give the Old

Testament dispensation an appearance of rigour beyond that of the New; but the moral law was delivered under the Old Testament; and our Lord and his apostles merely expound it, and vindicate it from the corrupt glosses of the scribes and Jewish expositors. The "love of God, with "all the heart and soul," and the "love of our "neighbour as ourselves," was, and is, the perfect standard of duty: the tenth commandment is adduced by the apostle, as especially proving the *spirituality* of the law;[1] and one of the most exalted precepts of Christianity, on love to enemies, is quoted from the book of Proverbs.[2]—Solomon, in these maxims of heavenly wisdom, doubtless intended for the use of the church in every age, does not at all refer to the *judicial* law, which being the magistrate's rule of administering justice, as well as the law of God, gives an aspect of severity to some appointments, which would disappear, if regarded in this light, and compared with the municipal laws of even the wisest and most polished nations. The *ritual* law, which, in another way, tended to gender in the Israelites a spirit of bondage, formed no part of Solomon's subject. Nor does it appear that *severity* in the use of correction, even of children, was recommended by him. As the lawgiver, the law, the grand outline of the gospel, the nature of holiness, and the substance of all true religion, are precisely the same under every dispensation; it surely is not advisable to

[1] Rom. vii. 7. [2] Compare Prov. xxv. 21, 22 with Rom. xii. 20. 21.

use words concerning any part of the Old Testament, which so much as seem to impute to it any wrong passions of men. All was written by the inspiration of that Spirit, whose "fruit is love, "joy, peace, meekness." Were all parents, or even all Christian parents, as attentive, from the very earliest dawn of reason in their children, and as judicious in educating them, as it may be possible for us to conceive, or as one out of ten thousand perhaps actually is, *possibly* "the rod of "correction" might be wholly dispensed with; yet your correspondent seems to allow, that there may, in some instances, be need of it. But, as things *actually* are, and ever have been, whatever may be witnessed in future years, it has been, and is, generally indispensable. I, also, am a parent, and have been highly favoured as to the success of my plans of education; which I the more review with admiring gratitude, because conscious of failing continually in applying even my own rules. In many respects I aimed to act on the plan of your correspondent; and especially, from principle, never corrected, or even sharply reproved a child, for any thing which did not imply *moral* evil; of which I was earnestly desirous to give him a conviction, as being sinful before God, needing repentance and forgiveness; and the propensity to it as hateful, and ruinous to happiness, except changed by divine grace. Submission, application, self-denial, and regard to the authority and will of God, leading to a conviction of the need of a Saviour and salvation, were my grand objects; and corporal correction was sparingly and seldom used, and *always*

directed to the one point of *submission*, which, when attained, the correction ceased, or terminated in expressions of affection; but, till that was effected, it was only suspended, not terminated. I believe, that even less use of "the rod of cor-"rection" might have sufficed, if I had fully entered into the same views and plans at first, which I adopted at last, and had conducted correction more as "a means of grace," as, in certain circumstances, I have since been induced to consider it; but I never was an advocate for frequent and severe correction. Neither should correction ever be given in haste and irritation: it should be preceded by shewing the evil nature and tendency of the crime corrected, by stating to the child God's command to parents to correct their children, the neglect of which will expose them to correction from Him, and by prayer for a blessing upon it as a divine appointment.

While actually employed in training up my children, I was under the necessity of considering Solomon's maxims on the subject, which did not, and do not, appear to me to be marked with severity. I will adduce the passages, and my remarks upon them.

Prov. xiii. 24. "He that spareth his rod, "hateth his son; but he that loveth him, chast-"eneth him betimes."—'The perverseness of our fallen nature renders correction necessary to children. He, therefore, who indulges his son, connives at his perverseness, suffers him to contract vicious habits, and to grow stubborn in rebellion for want of correction, acts as if he hated him; because he permits those diseases of

the mind to gather strength, which will prove the sources of inexpressible sorrow to him in this world, and, perhaps, of eternal misery: whereas the parent who wisely loves his child will *early* begin to teach him submission, application, and the government of his passions; and, having bent the tender twig, and established his authority, he will gradually be enabled to rule him more by persuasion and argument, and to treat him with the lenity of a kind and prudent friend. But, when children are permitted to get the mastery in their tender years, they can scarcely ever afterwards be taught subjection; and the attempt is often made by a severity which is both perilous and painful.'

'Perhaps the modern improvement, of sparing the rod and spoiling the child, and of teaching children various kinds of knowledge, without habituating them to submit to superiors, to apply at stated times to things useful, and to exercise self-denial, has not only made way for much profligacy, but has also introduced a system of insubordination, which has shaken Europe to its very centre. Obedience to the authority of parents is the best preparation for subjection "to "every ordinance of man" in future life; nay, it is a good means of bringing young persons to submit to God, as inuring them to the idea that self-will must be subdued. And, when destructive and irrational fondness prevents parents from thus subduing the rebellious spirits of their children, the event will generally prove, that their worst enemies could not have done them a greater injury. It should, however, be observed, that

correction is properly the work of *parents*; and that important and delicate trust can seldom be safely delegated; at least it should be done with great caution. For, when this exercise of authority is separated from tender affection, it often becomes a species of tyranny, productive of most pernicious consequences. How dire, then, the effect, when the parent himself, not knowing how to govern his own passions, sets his child an evidently bad example, even when correcting him for his faults! In general, no man can well govern others, who cannot govern himself; and it too often happens that chastisement, having been neglected in tender years, and afterwards attempted with violence and severity, drives young persons for refuge among bad companions; renders the company of the parent *terrible*, at least *unpleasant*; and makes way for a ruinous alienation in future life. Happy, then, are those young persons whom early and judicious correction, good instruction, with kind and wise regard to their time of life, have taught to consider their parents as their best friends and counsellors, and their most pleasant companions, nay, their most faithful confidants.'

Prov. xix. 8.—" Chasten thy son while there is " hope, and let not thy soul spare[1] for his crying." ' Chasten thy son before he hath contracted bad habits, and becomes apparently incorrigible; and do not refrain because of his cries. Or, Do not concur in his mischiefs, (by conniving at them,) or in his ruin.'

[1] Marg. *to his destruction*, or, *to cause him to die.*

Prov. xxii. 5.—"Foolishness is bound up in "the heart of a child: but the rod of correction "shall drive it far from him." 'The child is naturally given to foolishness: but seasonable correction is generally, by divine blessing, made successful to expel it.'

'Every kind of foolishness and vice is bound up in the heart of a child, and will be unfolded by years, temptations, and opportunities: but the discreet use of the rod of correction has a powerful tendency to check its growth; and when used in dependence on God, and in obedience to him, is an appointed means of driving it away: so that, generally, they who are properly educated, when they are grown old, do not depart from the way in which they have been trained up; but humoured and neglected children soon contract habits of sloth, &c.'

Prov. xxix. 15.—"The rod and reproof give "wisdom: but a child left to himself bringeth "his mother to shame." 'The *mother* is supposed to have the immediate care of the child during those tender years in which correction is most seasonable and salutary. But mothers are apt to be over indulgent; and, when children are left to themselves, to contract bad habits and to grow obstinate in vice, they become a disgrace to them.'

Prov. xxix. 17.—"Correct thy son, and he "shall give thee rest; yea, he shall give delight "unto thy soul." 'The love of ease, and fear of being discomposed and put out of temper, induce many to neglect the correction of their children;

but this little interruption of their *rest*, if submitted to as a self-denying duty, and in dependence on the aid and blessing of God, generally prevents a more durable and distressing disquietude, even that of witnessing or hearing of their evil courses when grown up; and makes way for much peace and comfort, when the correction is the blessed means of their becoming worthy and useful persons.'

'Fallen man is so prone to evil, that from the earliest youth there will be very many things in his conduct to be blamed; and, as the faculties unfold, his sinful propensities gather strength, and produce their effects more and more. Our aim, therefore, should be, by every possible means to counteract this tendency of corrupt nature; and thus it may be said with propriety, that "the rod and the reproof give wisdom." For rebukes and corrections, properly administered, check the luxuriant growth of evil dispositions, and inure the will and passions to subjection. But, when a child is left to himself, and humoured in his wayward inclinations, he grows more self-willed and untractable daily, and his passions demand still further gratifications, till, keeping company with harlots, or running into other excesses, he both wastes the substance of his parents, and brings a reproach upon them for improperly educating him. If we then would have our children yield satisfaction to our hearts, we must give them proper correction and instruction.'

I think these are all the passages in which

Solomon mentions correction, except one, which relates to the Lord's chastisement of his children, and which is quoted by the apostle in such a manner, that Solomon's maxims, in this respect, are shewn to coincide with those of God himself, in respect of His children; and thus receive a remarkable sanction in the New Testament. Compare Prov. iii. 11, 12, with Hebrews xii. 5—11.

I can see no reason to charge Solomon's counsels in this respect with harshness: I adopted them in my own plan of education; and I do not think my children will impute undue severity to me: and I wrote my remarks on them, not as many do who write on subjects in which they are not experimentally concerned, but as one engaged in the very business, and giving my views of the maxims, as I interpreted them in relation to my own conduct, in a matter which lay very near to my heart. Should you insert this letter, it may make way for a further discussion of a subject but little understood, and of incalculable importance.

T. S

17.

APRIL 1814.

ON AN OMISSION IN THE ARABIC NEW TESTAMENT.

SIR,

I address you, in the appropriate character affixed to your periodical publication; that by

your means an observation, which I have made in my studies, may attract more general notice.

At a time when the most laudable and vigorous exertions of the British and Foreign Bible Society tend to send the holy scriptures to all nations, it must be more particularly important that the versions for foreign countries should be correct and faithful. On this, however, it cannot be expected that the friends of that noble institution in general, or even its conductors, should be in all respects competent to decide: and it is peculiarly incumbent on the learned who are skilful in any of the languages employed, to furnish such information on the subject as may occur to them in their researches. I have very small pretensions to advance in this respect, and would speak with diffidence; but the engagements, in which I have for several years been employed, have led me to the study of the Arabic; and, in the course of my learning and teaching that language, I have had occasion to read many parts of the Arabic Bible circulated by the Society. In doing this, I have observed no material deviations from the original; though in the Psalms, and in some other parts of the Old Testament, the translation seems rather made from the Septuagint than from the Hebrew.

But the other day I discovered, what, all circumstances considered, may be allowed a singular and important omission; which I am induced to state to you, that it may be reexamined by more competent judges.

In the First Epistle to Timothy, the first chapter and the tenth verse, the word ἀνδραποδισταῖς, rendered

in our version, *men-stealers*, has no word in the Arabic to answer to it. I own, that and the preceding verses were of difficult construction to me, with my inadequate helps; but I examined it over and over again, and I can find no word that at all answers to ἀνδραποδισταῖς. Every other word is translated, but this is wholly omitted. I have another Arabic *Testament*; and in that the omission is supplied—*lilmokkatile annasi*, 'circumventers of men; those who lay ambushment for men.'—Every other word also in my Arabic Bible is found in this Testament. Now, as it is probable that a considerable number of these Bibles will eventually be sent to the coast of Africa, (the land and resort of *men-stealers*,) the omission is remarkable and important, and what calls for attention. The faithfulness of the translation in other respects forbids the suspicion that it was intentional. Probably it is an error of the press, like the omission of the word *not* in the seventh commandment, in one edition of the English Bible! But still it should be known and rectified. But, having stated the fact, I have done my part.

T. S.[1]

[1] Two subsequent communications on this remarkable omission, which, it appears is no error of the press, nor confined to the edition here noticed, may be found in the same volume of the Christian Observer, (1814) pp. 417, 632.—J. S.

18.

AUGUST AND SEPTEMBER, 1814.

ON EMULATION.

SIR,

In your late numbers, I read a paper on EMULATION, in which several things advanced by another correspondent, in some very useful letters on education, are combated. And, finding in that paper sentiments far different from what have been used, during a long course of years, to maintain and communicate; I have written down a few thoughts on the subject, without intending either to defend all things advanced by the one of your correspondents, or to give a direct answer to the copious argumentation of the other. Should you deem what I send entitled to a place in your widely-circulating publication, it may perhaps suggest hints to future correspondents on a most important and, as it seems, difficult inquiry.

I. I would examine whether *emulation*, or that (whatever it is called,) from which emulation arises, was implanted in our nature by the Creator; or whether it has been superinduced by the fall? "For all that is in the world, the lust "of the flesh, and the lust of the eyes, and the "pride of life, is not of the Father, but is of the "world."[1]

It is, however, readily conceded, that the fall

[1] 1 John ii. 15.

of Adam introduced nothing into human nature which can properly be called *a principle*. But it remains to be considered, whether those depraved propensities, which are the main springs of fallen man's activity all over the world, are properly called *principia* or *principles*. Pride, in all its varied modifications, comprising the desire of dominion over other men, and of eclipsing them in every way in the race of honour; love of worldly property, or what can be purchased with it, or the consequence which it confers; love of animal indulgence and dissipated pleasure; and the malignant passions; constitute some of the most powerful of these propensities which every where continually stimulate fallen man to exertion. Now, in this respect, it must be of great importance to distinguish, if we can, between what God made man, when he pronounced him "very good," and what the fall has occasioned: for, in this respect *alone*, he needs to "be born "again," and "new created unto holiness:" the latter, exclusively, is "the flesh," which must be "crucified with its affections and lusts." In one sense, indeed, it may safely be admitted that the principles, from which all the corrupt propensities have arisen, were implanted by the Creator. He formed man desirous of honour, pleasure, and riches; "the honour which cometh from God "only:" "the pleasures which are at his right "hand for evermore:" the riches of "an inheri-"tance incorruptible, undefiled, and unfading in "heaven." Nay, he formed him capable of abhorring, and expressing abhorrence of, that which is evil.

But man, by the fall, having lost his happiness in God, and with it his capacity and relish for that holy felicity, turned to the creatures and to himself to find satisfaction. He "forsook the "Fountain of living waters, to hew out broken "cisterns, which could hold no water:" and his love of honour, and pleasure, and possessions, with his capacity for hating and expressing hatred of evil, were diverted into wrong channels, and perverted into depraved propensities and hankerings after the several objects of his idolatrous affections: nor do I see any reason whatever for supposing EMULATION, as it now exists in fallen man, to be less diverted from its proper channel, or less corrupted and perverted, than the other principles of our fallen nature.

Man seeking happiness, not from God, but from the creatures, found the lawful and moderate possession and enjoyment of them insufficient; and this pushed him on to unlawful and excessive graspings and indulgence. The supposed good which all sought, being too scanty for all, men, as rivals for the same object, stood in each other's way, and interfered with each other; and hence "came wars and fightings among them." In short, this apostacy from God and idolatrous love of the creature might easily be shewn to be the original source of all the crimes which have, in every age and nation, filled and desolated the earth: and, without doubt, emulation of surpassing and obtaining eminence above others, has done its full share of the mischief. Probably it may be said with truth, that covetousness, and licentiousness, and malignant passions, have

slain their thousands, but EMULATION ITS TEN THOUSANDS."

God made man desirous of real, not *comparative*, excellence, of his approbation, and of the pure and immense honour conferred by it, and not of the honour conferred by his fellow creatures; as distinct from "the honour which "cometh from God only;" much less of that honour which cometh from man, on account of surpassing others in things of doubtful or inferior value; or such as "are abomination in the sight "of God." The perversion of this principle, and its diversion from God to the creatures, gave rise to all the varieties of pride, ambition, arrogance, envy, and the love of power to domineer and act as lords over others.

It may readily be conceived that holy angels contemplate, and even emulate, the holy excellence of God; and desire and delight in his approbation; and that they emulate the endowments which are superior to their own, with admiration and love: but can we, for a moment, suppose them capable of the emulation of surpassing and outshining other angels, whom God formed superior to them? or of any emulation which would introduce self-gratulation and glorying over their fellows? This can scarcely, in imagination, be separated from the uneasiness of him who is thus surpassed and gloried over, and a regret nearly allied to envy; or from arrogance and contempt in him that thus excelleth. Probably an emulation somewhat of this kind, a desire of *distinction* above others, was the beginning of Satan's fall. "He kept not his first estate;" but,

aspiring at something beyond it, he fell under condemnation: and it certainly was part of his temptation to our first parents, when he said, "Ye shall be as gods." Had not man sinned, the desire of holy excellence and of the manifested approbation of God; together with a disposition to love, and imitate, and emulate the excellency of parents, seniors, and those whom there was neither the desire or expectation of surpassing, would have produced the same effects on earth, as these principles do among the blessed inhabitants of heaven, where all is contentment, peace, and love: but we cannot well conceive, among perfectly sinless creatures, any of those competitions for preeminence, distinction, and renown, which now interrupt mutual love and harmony, and produce gloryings, murmurs, and discontent, even when exercised about things truly valuable. I apprehend that they who observe what passes at our universities, after the academical honours have been conferred in various proportions, will perceive this both among the successful and the unsuccessful candidates; not to mention elections to the senate, and the attainment, by some, of the high stations which are sought by many. Now, if what has been described as existing among holy angels, and as what might exist among men on earth, still retaining the holy image of the Creator, and having his law of love perfectly written in their hearts, be called *emulation*, I would not blame either the thing or the name; but then let it be carefully distinguished from every perversion of the same original principle; even from that, which is called 'an *honest*

'emulation,' but is by no means, in general, a *holy* emulation: "for the things, which are "highly esteemed among men, are abomination "in the sight of God."[1]

The apostle does not exclude even the idea of *ambition*, from his vocabulary, though it does not appear in our version. "Being ambitious" (φιλοτιμούμενον) "to preach the gospel where Christ "was not named." Thus he receded, as it were, in his *ambition*, from the field of competition, as seeking "the honour which cometh from God "only."—"We are *ambitious*" (φιλοτιμούμεθα) "that, "whether present or absent, we may be accepted "of Him."—"Be ambitious" (φιλοτιμεῖσθαι) "to be "quiet, and to mind your own business."[2]

The word *emulation* occurs twice in our version: "That I may provoke them to emulation" παραζηλώσω.—"The works of the flesh are ..... "emulations," ζῆλοι &c. ζῆλος, and its derivatives, frequently occur, bearing a good or a bad sense, in the apostolical epistles; for the word merely implies a *fervour of mind*, of whatever sort, or about whatever object. Thus the apostle says, "Ye covet earnestly the best gifts," (ζηλοῦτε,) "but "yet shew I you a more excellent way." It is evident that the apostle regarded the coveting or *emulation* of the Corinthians, in respect of spiritual gifts, and their desire of excelling and surpassing others in the exercise of them, as very childish, and as greatly interfering with that "*love* which envieth not," (ὁ ζηλοῖ;) which constituted that more excellent way which he shewed

[1] Luke xvi. 15.

[2] Rom. xv. 20; 2 Cor. v. 9; 1 Thess. iv. 11.

them.[1] Nor can it be doubted that he meant to caution them against it. And this naturally leads us to another inquiry:

II. How far emulation ought to be protested against, as it relates to education especially, and in various other respects, if we would not "be partakers of other men's sins?" For this seems one grand argument in the controversy: if it be evil, all should protest against it; or they are partakers of the guilt. The apostle, as we have seen, disapproved of the competitions, and desire of surpassing one another, which prevailed among the Corinthians: yet he does not follow up his caution by any vehement protest against the principle itself, or the perversion of it; but contents himself with pointing out to his Christian brethren "a more excellent way." This should be particularly noticed, in this part of the argument. Indeed, something analogous to it pervades the whole scripture, and constitutes a marked difference between the inspired writers, and those eager disputants, who endeavour to push every advantage against an opponent to the uttermost, and often attempt to expose his principles and sentiments to *odium* or contempt. But in the sacred oracles, even in those things which are most evidently wrong, and which scriptural principles lead all who are well acquainted with them to condemn, we see little of the disposition to outrage sentiments or practices. The writers deemed themselves bound to protest against whatever evil they observed in their own com-

[1] 1 Cor. xii. 31; xiii. 4; xiv. 18—26.

pany: "For what have I to do, to judge them "also that are without? Do not ye judge them "that are within? But them that are without "God judgeth."[1] They likewise gave rules, precepts, and maxims, subversive, in the event, of all the evil maxims, customs, and practices of the world: but, in general, they left these to the silent and gradual operation which the blessing of God would give them. The chimerical attempt of *reforming* the world by instruction, without the internal *renovation* of the heart, was by no means a part of their plan; and, had they attempted this in a vehement manner, they would have thrown immense impediments in the way of what they did undertake—even such obstacles as nothing but a succession of miracles could have counterbalanced. In this, I apprehend, they have left us a most instructive example.

Not to dwell on other instances, who can doubt that slavery, or the forced subjection of one unoffending man to another man, as his property; and that the *slave trade*, with which in all ages it has been connected, in various forms; are contrary to the law of "loving our neighbour "as ourselves?" Yet *slavery* subsisted, even among Christians: and not only were some Christians slaves, but some even possessed slaves. The apostles taught both these classes their several duties, which being carefully attended to, the worst effects of the system would be counteracted. But so far from openly protesting against slavery, and its attendant evils in the world at large, they

[1] 1 Cor. v. 12, 13.

did not even require or exhort Christian masters to liberate their slaves: and yet I trust, we shall not venture to say, that they sanctioned all the evils of slavery and the traffic for slaves, and were partakers of the guilt. Had they been legislators or senators in a country, like Britain, professing Christianity, and possessing liberty; they would doubtless have done what their instructions have excited Christian senators and legislators most honourably to attempt, and in part to accomplish in our land, and which doubtless, the same principles will still lead them perseveringly to pursue to its completion. But they were *ministers of religion*: "the weapons of their warfare" did not admit the attempt to alter the laws and constitutions of the kingdoms of this world; and, where success could not be expected, vehement protests on the subject would only have rendered Christian slaves discontented; have prejudiced, most fatally, masters against the gospel; and have exasperated the rulers of the world to more determined and violent persecution. This suffices to shew, that circumstances of various kinds are to be considered in what we attempt; and that we should not impede the practicable good which we aim at, by useless, injurious, and unseasonable endeavours at those improvements which to us are evidently impracticable, and beyond our line of action.

Wrong motives may render sinful, even things most lawful and needful in themselves; and this the scripture intimates: "The ploughing of the "wicked is sin;"[1] doubtless, because it is done

[1] Prov. xxi. 4.

from selfish and worldly motives, and in an ungodly manner. "To them that are undefiled and "unbelieving, is nothing pure; but even their "mind and conscience is defiled."[1] The sacred writers did not however, enter any strong protest against the corrupt motives of those who cultivated the earth: nor did they refuse to partake of its fruits, "asking no questions for conscience "sake:" yet surely they were not in this partakers "of other men's sins." Ministers and Christians, in their private capacity, cannot possibly influence the great mass of mankind: and without some special call, or prospect of good, it is best to avoid what must give great umbrage to no purpose. The same protest against emulation, as employed in educating young persons, which might be made in the opinion of many, against the Lancasterian method of teaching, would, in great degree at least, involve under condemnation all our public schools and seminaries of learning, and all methods used to train up men to eminence in the army and navy, or as physicians and lawyers, or in the senate; nay, I fear in the church itself; for the name of *Christian* does not at all change the character of those who bear it.

We may think, yea, prove, that "the ploughing "of the wicked is sin;" but we cannot communicate our views to the bulk of mankind. We may maintain, yea, demonstrate from scripture, that emulation of outstripping others is a corrupt principle; but we can never convince men in general that it is so; and, by too eagerly and violently

[1] Tit. i. 15.

attempting it, we may prevent the good which otherwise we might do.

I am not competent to say, how far the Lancasterian plan of teaching more encourages this corrupt emulation than other plans do; I mean, plans where all concerned are not actuated by genuine Christian motives. Were I called to take an active part in such schools as are formed on this mode, or any similar to it, I should more carefully consider the subject than I have been hitherto led to do, and endeavour to counteract the tendency; but I do not think that I should enter any protest against them.

It is absolutely necessary, that vastly more corn should be grown than can be raised by truly pious husbandmen; and is it not equally necessary, that far more children should be taught to read, and even trained up in learning, than can, in the present state of things, be taught from genuine Christian motives? Alas! in far the greater part of Christendom, both the teachers and those to be taught are almost equally strangers to them: but is the world to be starved, because "the plough-"ing of the wicked is a sin?" Is it to sink into barbarous ignorance, because the teaching in almost all places is connected with emulation? Must no Christian contribute to a Sunday school, or a charity school, or a Lancasterian school, because of this? On the other hand, must he acknowledge it as a right principle; and expressly sanction and adopt, and recommend it? I fear that I cannot wholly exclude emulation in teaching four or five children; but must they therefore not be taught? Or may I not say to my children or pupils, You ought to

apply to your studies, and to labour after proficiency in them; not in order to surpass others, and from a vain desire of honour from man, but that you may acquire a talent with which you may glorify God and do good to mankind? May I not say, The emulation of outstripping others can hardly keep clear of vain glory, and is nearly related to envy, and often produces very bad effects on both the successful and unsuccessful: you should therefore watch and pray against it; and aim at *real*, not *comparative*, excellence? May I not say this to a Christian parent, who asks my opinion of education:—You know the general principle of schools and colleges: we cannot alter it; and, if we could, unless all concerned became true Christians, we should effect no good: but "yet shew I you a more excellent way." Give as little encouragement as possible to the emulation of outstripping others, and endeavour to repress it; and teach your children that they ought to be diligent, and endeavour to make progress in useful knowledge, because it is their duty to God, and in order that they may be qualified to fill up their station in society in a suitable manner, to the glory of God, and the good of men?—Surely this must be allowed to be an unexceptionable plan for a Christian parent or counsellor; and I believe all, who have fairly tried it, will concur with me in saying, that much more, very much more, may be effected in this way than is generally supposed. But he who thinks himself bound to oppose and protest against every thing which falls below it, among men in general, "must needs go out of "the world."

III. I proceed to consider, how far *imitation* implies and is coincident with *emulation*. We are, in the sacred scriptures, exhorted to be *followers* or *imitators* (μιμηταὶ) "of God," and "of Christ." Here the desire of *surpassing* must be excluded. The apostle also calls on his converts to be "imi-"tators of him, as he is of Christ."[1] Here, also, *imitation* must, I think, exclude the idea of *emulation*, as far as excelling another is implied. Others, indeed, are proposed as patterns for imitation, where that idea may not be so absolutely excluded by the nature of the case itself.[2] But it is evident from the nature of the human mind, and from facts, that where *emulation* of surpassing enters *imitation* ceases. The young man, who looks up with veneration and love to his father, and strives to imitate him, is chiefly in danger of copying his defects along with his excellencies: but, whenever he indulges the idea of *surpassing* his father, he strikes out into some new line, and no longer *imitates* him. This is the ruin of many conceited sons of wise and pious parents. Thus Jehoiakim, desirous of surpassing his father Josiah, neglected to imitate his piety and equity, but aimed to exceed and eclipse him in the magnificence of his palace.[3]

I have known many preachers imitate senior ministers, to whom they were greatly attached; and succeed in *copying their faults*, at least, along with their excellencies. One of this description said in my hearing, 'I do not intend to copy Mr. ——,

[1] 1 Cor. xi. 1. 2 Thess. iii. 7—9.
[2] 1 Thess. i. 6. Heb. vi. 12. xiii. 13. [3] Jer. xxii. 13—19.

but I love the man, and I catch his manner, without being conscious of it. Oh! if we did but love Christ we should catch his manners.' I have also known junior ministers emulous of surpassing their seniors: but were they *imitators* of them? So far from it, that they were almost afraid of copying what they could not deny to be good in them, while they carefully avoided their faults, real or supposed: and they seemed to think it necessary to proceed entirely on another plan; generally with much self-preference and censoriousness against those whom they thus affected to surpass and excel.

Indeed, every author, painter, sculptor, or artist of any kind, the moment he begins to aim at surpassing another, ceases to make him his *model*, and to imitate him as such. Imitation, at most, can only lead to *equality* not *superiority*; and almost all who attain to real excellence in their several lines, imitate and emulate models; which they do not at all expect to excel. The boy who affects to surpass his master in writing, will not very closely attend to his copy, or strive to write more and more like it.

IV. We proceed to inquire, in what respects the desire of excellence differs from the emulation of excelling or surpassing others. This has been kept in view throughout the whole of the preceding inquiry; and, though it probably will be found to be the very HINGE on which the whole controversy turns, it is seldom clearly and distinctly admitted.

1. The desire of real excellence, strictly speaking must be confined to attainments valuable in

themselves, or generally considered as such; or, at least, suited to the profession and station of the person concerned. But the emulation of surpassing others, includes almost every thing which can be conceived. Nero had no desire of that wisdom and knowledge which would have qualified him to govern the Roman empire; but he had a strong *emulation* of excelling all the singers, musicians, and actors, and persons of that description, in the whole world. Many young men, even in the superior orders, to whom the senate and the council-board may be considered as accessible, manifest no desire of that excellence of wisdom, and those endowments of appropriate knowledge and eloquence, which might enable them to be eminently useful to their country, and to mankind at large; but they vie with each other (or rather with coachmen) by their emulation of surpassing in driving four-in-hand! What is there so mean, so base, so vulgar, or even so wicked, in which some are not emulous of excelling? or in which some do not consume a large portion of their time and application? The "holy emu-"lation" of a Christian, however, must be that of attaining real excellence in wisdom and holiness: even 'the honest emulation' of the world, must be that of something estimable in the general opinion of mankind, or of professional eminence: but the mere desire of excelling others will readily draw men into competitions with wrestlers, racers, jockeys, buffoons, boxers, and such-like persons. As the desire of *excelling* opens a door to such evils as these; as even in schools it often is quite as much gratified in the

sports of the boys, in their battles, or in their superior adroitness in imposing on their teacher, as in the exercises of the school; surely a Christian parent may be allowed to caution his son against it, and a Christian adviser his friend; and to endeavour to repress it, by pointing out the nobler object of real attainable excellence, in those things by which God may be glorified and men profited, and which will ensure "the honour that cometh from God only."

2. The desire of excellence leads a man to select, as his patterns, the most perfect models which he can posssibly find. These he loves and admires, imitates and emulates, yet does not expect to surpass. But the desire of *excelling* others is not thus restricted. The object at which the person influenced by it aims, is to outstrip those within his own circle, whether more or less contracted: and this introduces the temptation of envying, and detracting from, those whom he cannot surpass, and despising those whom he can. It suffices to the schoolboy, and to the candidate for academical honours, to stand at the top of the list of competitors; whether by means of his own actual proficiency, or their dulness and negligence, or even by insidious arts of attaining a station higher than what belongs in justice to him. But the eminence in actual knowledge and science which may be attained, and rendered exceedingly useful, is seldom thus earnestly sought. The proficiency in theological studies, which is essentially necessary to the able minister of Christ, is, it may be feared, but little pursued, even by those designed for the sacred service, during the term

in which they eagerly run the race of honour and superiority in mathematical or classical learning. At the same time, in these eager competitions for academical distinctions, it will be hard indeed to avoid rejoicing, in the falls and hindrances of rivals: and, as far as I have heard, observed, or *experienced*, the praises bestowed on competitors, in such circumstances, are very painful to the mind, and often considered as reflections on the person himself; exciting distaste, and tempting to detraction, discontent, and repinings.

3. He who seeks real excellence will, of course, employ no unfair means of attaining it, because that would defeat his end; but he who seeks to surpass others has not the same reason for scrupulousness, and must be in constant temptation to deviate from the rule of "doing to others as "he would they should do unto him."

4. He who seeks real excellence will press forward, with his object full in view; and will not employ himself in looking back upon any, whom he may have outstripped in his course: but this must form a considerable part of the care and employment of him who only seeks to surpass others; and this will greatly abate and interrupt his progress, and divide and weaken his earnestness as to the main object. The apostle has admirably stated this peculiarity of desiring *real*, and not *comparative*, excellence, in his account of his own experience: "Brethren, I count not "myself to have apprehended: but this one "thing I do; forgetting those things which are "behind, and reaching forth unto those things "which are before, I press toward the mark, for

the prize of the high calling of God in Christ Jesus."[1] Had he only aimed at surpassing hers, he might, probably, have sat down quietly, the acknowledged victor in the Christian urse.

5. He who seeks real excellence, in those things ıich are immediately connected with true reli-ɔn, will almost exclusively imitate and emulate ɔdels which he never can expect to surpass.—ıe all-perfect God, the divine Saviour, the holy ophets and apostles, the primitive Christians, ıen "great grace was on them all;" and the ɔst eminent saints, whose characters stand ghest in scripture, and in their most eminent aces; will be proposed to him as models for his itation. And, however he might conclude, uld he bring himself to make such comparisons irly (which genuine humility will not allow a ın to do in any ordinary case,) that he had sur-ssed his fellow Christians, his neighbours, or his ntemporaries; yet, perceiving how far he came ɔrt of these models—how far short of Paul; w unlike the Saviour; how far from that per-tion of love, and zeal, and holiness, prescribed the commandment, nay, attainable by sinners, ough the grace of Christ, and actually attained many—he would still say *plus ultra* "press orward!" But the desire of surpassing others ll lead a man to be satisfied with measuring nself by lower standards of Christianity—such may be found in a lukewarm age: and, if he agine that he excels these, he will congratulate

[1] Phil. iii. 13, 14.

himself, and be tempted to glory over others. But, when we consider how decidedly and repeatedly all such *glorying* is discountenanced in scripture, we shall be much afraid of a principle, which can hardly, in idea, be separated from it. "They, measuring themselves by themselves, and "comparing themselves among themselves, are "not wise."

In respect of living writers, some of whom have been mentioned in this argument, I shall leave them to defend, if they see good, (which probably they will think needless,) their own views and statements; but, as a writer in theology, I must say a few words, ere I conclude, in respect of the Baxters and others, who can say nothing for themselves.—I most humbly, and with shame, acknowledge, that I have never written a book, or done any thing else in the cause of God, without feeling this desire of excelling others rising in my heart; (for it will work in men of slender genius, as well as in those of the brightest endowments:) but from my inmost soul I disavow it, I abhor it; I deem my desire, in this respect, abominable in the sight of God. As to posthumous fame, it is so very a vanity, that I can hardly conceive of a true Christian deliberately allowing it. For, whether at death we go to heaven, or to hell, or sink into nonentity, what can it avail us, whether men on earth admire or execrate us? But, if we can do any thing while we live, from which others may derive profit after our decease, love to God and man should prompt us to do it; as the salvation of a soul a thousand miles off, or a hundred years hence, is, in itself, of equal importance with the

salvation of a contemporary and a neighbour. I can conceive that any good man, however eminent, may feel the desire of honour from man; and the reputation of excelling others; but I cannot believe that he can allow himself to be influenced by it. And, should I be *forced by conscience* to admit, that what I have written, or preached, was attempted from a prevailing and allowed principle of emulation; the emulation of surpassing others; I should conclude that, whatever benefit men may derive from my labours, I should, after "having preached to others, be myself a cast-away." Simplicity of intention, in aiming singly at glorifying God by doing good to man, and at his approbation alone; and at that of others, even the wisest and best of men, no further than it may be one way of the Lord's expressing his approbation; seems to me *essential* to the Christian's character, and to the labours of the approved minister and writer in theology: and, though I have always found, and still do find, that "I have not attained," yet this simplicity of intention ought to be sought by daily prayer, and by every possible means of attaining it. In respect of the labours of ministers, and of writers on theological subjects, the desire of that approbation which arises from genuine good derived by others from their labours, is the desire of the acceptance and approbation of God himself in one of the most evident ways in which we can in this life obtain it, and is merely a modification of the general holy emulation of that glory which cometh from God only: but the praise of surpassing other authors or preachers, even in accession to this,

and much more when separate from it, is an unholy emulation, which I should think few approved characters ever allowed or acted on. "He that "speaketh of himself seeketh his own glory; but "he that seeketh the glory of him that sent him, "the same is true, and no unrighteousness is in "him."[1] In respect of the sacred writers, can any man suppose that Peter wrote his epistles with a desire of excelling his beloved brother Paul; or that Paul preached and wrote from the emulation of surpassing Peter, James, and John; and that the Holy Spirit of God inspired them, while influenced by this unholy emulation? St. Paul might surely remind the Corinthians, that he was their spiritual father, to whom they ought to attend, in preference to their plausible but false teachers, without the grovelling emulation of surpassing these false teachers, or the emulation of excelling any other persons.

But I did not purpose to notice the particular arguments of your correspondent: and, having stated the outline of my views on this most important subject, I conclude my perhaps too copious a letter.

Your constant reader,

T. S.

[1] John vii. 18.

19.

OCTOBER, 1814.

Aston Sandford, Sept. 9, 1814.

SIR,

THE very candid and respectful manner, in which 'Clericus Oxoniensis' (in your number for August, p. 483,) asks my *deliberate judgment* on a subject in which he supposes two parts of my exposition [1] to be irreconcilable, requires a frank and ingenuous reply.

In writing on so great a variety of subjects as a comment on the scriptures necessarily involves, it would not be at all wonderful, if, in subordinate matters, real inconsistencies of one part with another should be discovered; for the mind cannot keep the whole in view at once. In many things of this kind I must crave the candour of the reader: but I shall, while I am here, be thankful to have such inaccuracies pointed out to me, that I may acknowledge and rectify them.

In the present instance, I do not perceive any thing, in either of the passages referred to, which is contrary to my present views. In the latter quotation, the *actual state of things*, among *adults*, in the visible church, at present, and in most of the preceding ages, is intended: and it appears to be a matter beyond doubt, that a vast majority live and die strangers to true repentence, conver-

[1] Notes, Rom. v. 15—19, and Pract. Ob. Rom. ix. 22—33.

sion, and saving faith in the son of God: they must then perish, and God will assuredly be righteous in their condemnation. But, if the case be thus in respect of professed Christians, what is it in respect of Mohammedans and idolaters? What, among the present race of Jews? Nay among the Israelites before the coming of Christ? Of ancient Jews there was, and of Christians there is, "a remnant according to the election of "grace:" but this is not said of the others. This, then, is my *deliberate judgment*, in respect of the latter quotation.

In respect to the former quotation, I did not mean to establish any decided opinion; but merely to give an intimation, that we may *probably* find our conjectures erroneous, as to the *supposed vast majority* of those who perish, through all ages and nations.

Perhaps *possibly* might have been more proper than *probably*: yet there appears to my mind a *probability*, that as to the *vast majority* of those who perish men's conjectures may be found erroneous. In the first place, God has not been pleased to inform us what is the condition of those who die before they "can discern between their "right hand and their left."[1] It is generally admitted, that the infant offspring of true believers, who die before the commission of actual sin, are saved. Some would, however, make a distinction between such as are baptized and such as are not: but this is wholly without ground in scripture, unless baptism be regeneration, or so

[1] Jonah iv. 11.

connected with it that no *unbaptized* person is *regenerated*, or can be. It would exclude a large proportion of the children of believers, who die unbaptized; as of old many infants in Israel died uncircumcised. And the most unfeeling supra-lapsarian never ventured on so dire an opinion, as to consign *all* the unbaptized infants, in every age and nation, to eternal misery.

I do not propose it as an article of faith; for it is not expressly revealed, (though it appears to be favoured in scripture), that as infants, without actual transgression, are involved in the ruin of our race by the first Adam, so infants, as such, dying before actual transgression, before they are capable of knowing right from wrong, are, without personal repentance and faith, but not without regeneration, made partakers of the salvation of the second Adam. This I had in view, as one supposition, when I wrote the passage in question. I do not say, 'It is so;' but, 'Probably it 'may be so.' And, when we consider what a large proportion of the human race, in every age and nation, die in infancy, it appears to me a cheering thought; and vastly alters the result which would arise from the actual state of adults, even in Christian countries, in every generation hitherto.

But besides this, I look forward to a Millennium, very speedily approaching; when "the "earth shall be filled with the knowledge of the "glory of the Lord, as the waters cover the sea." And, though I dare not, as some have done, venture on computations; yet, being fully convinced that, if wars, oppressions, licentiousness, and in-

temperance, with other vices, were universally shunned, and every restriction taken off from holy matrimony, the blessing pronounced, not only on Adam and Eve before the fall, but on the sons of Noah after the flood, "Be fruitful, and "multiply, and replenish the earth," would speedily follow. Being also decidedly of opinion that, when swords shall universally be exchanged for ploughshares, and the culture of the earth become man's grand employment, the best cultivated countries will be rendered far more productive; and forests, deserts, marshes, and nearly the whole of the dry ground on the globe, be rendered subservient to the maintenance of man, and vastly less of it wasted in luxuries, and needless indulgence; I can conceive of more inhabitants living on earth, during the thousand years of the general prevalence of true religion, than in two, or three, or more thousands of the preceding years; especially when, both at the creation and after the flood, a long time must have passed before the earth was replenished. Nor does it seem to me improbable, that God in those favoured days may render the earth vastly more fertile than it is at this day; as Canaan was vastly more fertile, when given to Israel, than at present. So that the numbers which may be saved during these glorious times may counterbalance the numbers who have hitherto gone the broad road; and, with saved infants, prevent 'a 'vast majority' in those who perish; nay, *possibly* render the saved the majority.—These are my views, and hopes, and anticipations, rather than my *decided judgment*; which must be re-

strained to things *expressly revealed.* If not, strictly speaking, *scriptural,* they are not *anti-scriptural;* as many suppositions on this subject are. "GOD IS LOVE:" and he does all "to the "praise of the glory of his grace."

I am, yours, &c.

THOMAS SCOTT.

20.

FEBRUARY, 1815.

ON DR. WHITAKER'S MISSTATEMENT OF CALVIN'S SENTIMENTS.

PERMIT me, according to your avowed impartiality, to shew, in few words, that even Dr. Whitaker, to whom it seems the palm of treating Calvinists with candour and fairness is to be awarded, in some very important particulars misapprehends the sentiments of Calvin himself.

1. In stating it as Calvin's doctrine, that 'the 'will of man is wholly passive in the work;' that is, in 'the faith, repentance, and obedience of the 'elect.' Calvin held, and all Calvinists hold, that the sinner is wholly passive, "when quickened "from the death of sin;" but that, being "alive "unto God," he is active in exercising faith, repentance, and obedience. Lazarus was passive in receiving life, but active in coming forth from the grave, and walking home.—'Whereas they are 'wont to say that, after we have once given place 'to the first grace, our own endeavours do now

'work together with the grace that follows: to 'this I answer, If they mean that we, after we 'have once been brought by the power of the 'Lord to the obedience of righteousness, do of 'our own accord go forward, and are inclined to 'follow the working of grace; I speak nothing 'against it. For it is most certain, that there is 'such a readiness of obeying, where the grace of 'God reigneth. But whence cometh that, but 'from this, that the Spirit of God, always agreeing 'with itself, doth cherish and confirm to stedfast-'ness of continuing, the same affection of obeying, 'which itself gendered at the beginning. But if 'they mean, that man *taketh, of himself*, that 'whereby to labour with the grace of God, they 'are pestilently deceived.'[1]

'We must hold in mind the admonition of 'Paul, whereby he biddeth the faithful to work 'out their own salvation with fear and trembling, 'because it is God that worketh in them, both the 'willing and the performing. Indeed, he assign-'eth them offices, to be *doing*, that they should 'not give themselves to the sluggishness of the 'flesh: but in that he commandeth them to have 'fear and carefulness, he so humbleth them, that 'they may remember, that the same thing which 'they are commanded to do, is the proper work 'of God: wherein plainly he expresseth, that the 'faithful *work passively*, as I may so call it, in as 'much as power is ministered to them from Hea-'ven, that they should *claim nothing to them-'selves*.'[2]

[1] Calv. Inst. B. III. c. iii. § 12. [2] Ib. II. v. 11.

He says, *that they should claim nothing*, not that they *should do nothing*. "I laboured more "abundantly than they all; yet not I, but the "grace of God that was with me."[1] "Now the "God of peace make you perfect in every good "work, to do his will, working in you that which "is well-pleasing in his sight through Jesus "Christ."[2]

I select this passage, because it, more than any other which I can find, seems to favour the idea of Calvin's holding, that we are *wholly passive in the work*. Indeed *working passively* is a clumsy way of expressing the sentiment: but the sentiment itself is more happily conveyed in our Article: 'We have no power to do good works, 'pleasant and acceptable to God, without the 'grace of God *preventing* us, that we may have a 'good will, *ut velimus*, and working with us 'when we have that good will, *dum volumus*.' In fact, Calvin is every where almost a practical divine; far more so than many Calvinists. He never means, that we are not under obligations to active obedience in all things; but he is so over-zealous against the pride of claiming any thing to ourselves, that he sometimes cramps and enfeebles his own exhortations.

2. Calvin never intended to deny that man is a free, voluntary, and responsible agent.—This appears every where. Indeed, I cannot conceive that any numerous company, comprising men of reflection, and talent, and learning, and piety, as the body of the Calvinists is allowed to do, ever

[1] 1 Cor. xv. 10. [2] Heb. xiii. 19, 20.

held so absurd a doctrine: and they who charge it upon the Calvinists, never bring proof that they hold it. Calvin held, and *we* hold, that man is perfectly voluntary in evil, and even in things 'good before men,' independent of the special grace of God: but they think that, as fallen creatures, the will is enslaved to corrupt passions, and so corrupted in itself, that it is not free to choose what is 'good before God,' till set free by his special grace; and then that we *choose* and *voluntarily do* what is good before Him; though not perfectly, 'because the infection of nature doth 'remain, yea even in them that are regenerate.'[1] Indeed the words of Bishop Tomline convey, as far as I can judge, the meaning of Calvin as well as my own: 'It is acknowledged, that man 'has not the disposition, and consequently not 'the ability, to do what in the sight of God is 'good, till he is influenced by the Spirit of God.'[2] For what is the *disposition*, but the *inclination*, *the will*, which, enslaved by sin, is not free to choose what is good before God, till set free by the Holy Spirit?

3. 'Supposing the everlasting destinies of in-'ferior moral agents were placed at the disposal 'of a man,' &c.—Does this give us any thing like a parallel to Calvin's sentiments, or those of Calvinists? With man, fallen man, I must connect the ideas of *error*, *ignorance*, *selfishness*, and other corrupt passions; and therefore absolute dominion in man is almost intolerable. In creatures, however exalted, knowledge, and power,

[1] Art. ix. [2] Ref. of Calv. p. 61.

and every excellency is *finite:* but in God they are *infinite.* His *predeterminations* are the result of infinite knowledge, wisdom, justice, goodness, mercy, truth, and every perfection; and his *determinations,* at the day of judgment, will most exactly accord to them. If the latter be consistent with justice and mercy, the former cannot be otherwise. "The Lord reigneth, let the earth "rejoice." Here absolute power cannot be misused.

It will easily be supposed, that I think far differently, than the reviewer of Dr. Whitaker, on 'the gospel being entirely independent on these 'controverted topics.' Our views of original sin, of the love of God our Saviour, of regeneration, of every doctrine, must in some degree be influenced by our opinions on these subjects. The exclusion of boasting, our gratitude, hope, and comfort in conflicts and temptations, nay our meetness for the worship of heaven, are by no means, in our view, unconnected with them: but I do not wish to enlarge; yet I trust your impartiality will give publicity to this short apology for our sentiments, which are now so generally decried.

T. S.

21.

April, 1815.

EXTRACTS FROM CALVIN.

Sir,

The doctrine of the following extracts from Calvin bears so exactly against the perversions of some modern Calvinists, as well as the objections of some partially informed opponents, that I trust the name will not deter you from inserting them. In that case, I may perhaps translate a few other passages, and send them to you.

Your constant reader and servant,

T. S.

" Augustine thus writes to Hilary; ' The law commands, that attempting to perform its commands, and being weary of our infirmity under the law, we may learn to ask the aid of grace.' Thus also to Asellius: ' The usefulness of the law is to convince man of his own infirmity, (or *sickness, infirmitate,*) and compel him to implore the medicine of grace, which is in Christ.' Again, to Innocent of Rome: ' The law commands; grace communicates the power of performing.' The same to Valentinus: ' God commands what we are not able to do, that we may know what we ought to ask of him. The law is given for this purpose, that it may make you guilty, (*reos,*) that being made guilty you may fear; fearing, that

you may seek pardon; that you may not trust in your own strength.' Again: 'The law is given that, from a great one, it may make a little child (*parvulum*;) that it may shew thee, thou hast no strength for righteousness of thyself; and that so, being poor, unworthy, and destitute, thou mayest flee unto grace.'"

"God hath shut up all under unbelief, not that he may destroy all, or suffer all to perish, but that he may have mercy upon all: to this end, that, leaving the foolish opinion of their own virtue, they may learn that they stand and are upheld by the hand of God alone;—that, naked and empty, they may flee to his mercy, may lean on this alone, may wholly hide themselves in it, may seize this alone for righteousness and merits, which in Christ is held forth to all, who both seek it and expect it in true faith. For God, in the precepts of the law, is the rewarder only of perfect righteousness, of which we are all destitute. On the other hand, he appears as a rigorous judge of wickedness. But, in Christ, his face, full of grace and lenity, shines forth even towards miserable and unworthy sinners."

"The third use, and that which is principal, and more nearly respects the proper end of the law, hath its place towards the faithful, in whose hearts the Spirit of God now flourishes and reigns. For though they have the law written and engraven by the finger of God on their hearts; that is, they are so affected and animated by the direction of the Spirit, that they desire to obey God; they yet profit two ways by the law. For it is to them the best instrument (*organum*), by which

they may learn better every day, and more certainly, of what kind that will of the Lord is, to which they aspire, and be confirmed in the knowledge of it. For, although a servant may be now prepared in the whole earnestness (*studio*) of his mind, to approve himself to his master; yet he deems it necessary to search out more accurately, and to observe the manners of his master to which he would prepare and accommodate himself. Neither let any one of us exempt ourselves from this necessity; for no one, as yet, has so far penetrated into wisdom, that he cannot, by the daily teaching of the law, make fresh progress in the purer knowledge of the Divine will. Then because we need not only instruction, but likewise exhortation, the servant of God will derive this advantage also from the law; that, by the frequent meditation of it, he may be excited to obedience, he may be strengthened in it, he may be drawn back from the slippery path of transgression. For, in this manner, it behoves the saints to urge themselves forward, who, according to the Spirit, would aim at the righteousness of God, with as much alacrity as possible. Yet they are always burdened by the slothfulness of the flesh, so that they may not go forward with the commanded promptitude. The law is a scourge *to the flesh*, with which, like a dull and slothful ass, it may be driven to the work: yea, to the *spiritual* man who is not yet delivered from the weight of the flesh, it will be a continual spur, which will not suffer him to be slothful. Truly David had respect to this use when he celebrates the law with those illustrious commendations; 'The law

of the Lord is undefiled, converting souls; the righteousnesses of the Lord are right, rejoicing the hearts; the command of the Lord is clear, enlightening the eyes,' &c. Again: 'Thy word is a lamp unto my feet, and a light unto my paths:' and innumerable other things which he pursues, throughout that whole psalm. Nor do these things oppose the sentiment of Paul, by which is shewn not what use the law affords to the regenerate, but what it can, of itself, confer on man. But here the prophet shews (*canit*) with how great advantage, by the reading of his law, the *Lord* may instruct those whom he inwardly inspires with a readiness to obey. Neither does he seize the precepts alone, but the promise of grace annexed to the things, which alone maketh that sweet which is bitter. For what is less amiable than a law, if it only, by demanding and threatening, urge the souls with terror, and torture them with anguish? Especially David sheweth that in the law he apprehended the Mediator, without whom there is no delight or sweetness. While some unskilful persons are ignorant of this, they vehemently (*animosè*) explode Moses altogether, and order the tables of the law to depart; because, indeed, they think that it is foreign to Christians to adhere to the doctrine which contains 'the ministration of death.' Let this *profane opinion* be far removed from our minds; for Moses excellently taught that the law, which, among sinners, can produce nothing except death, ought to have a better and more excellent use in the saints. For thus, when about to die, he enjoined to the people; 'Place in your hearts all the words

which I testify to you this day, that ye may command them to your children, and teach them to keep, and do, and fulfil all things which are written in the volume of this law, because they are not in vain commanded you, but that each of you may live in them.' (Deut. xxxii. 46.) But, if no one can deny that a perfect exemplar of righteousness shines forth in it; either we must have no rule of living rightly and justly, or it is unlawful to depart from it. Truly there are not many, but *one* perpetual and inflexible rule of living. Therefore, as David describes the life of a righteous man as continually occupied in the meditation of the law; let us not refer that to one age, because it is most fit for all ages, even to the end of the world. Nor let us, on that account, be frighted or flee from its institution, because it prescribes a far more exact holiness than we shall perform, while we carry about the prison of our body; for it does not perform respecting us, the office of a rigorous exactor, who is not satisfied except with the task fully performed; but in this perfection to which it exhorts us, it shews the mark, to which it is not less useful to us, than according to our duty, to press forward during our whole life. If in this pursuit (or *contest, contentio,*) we do not fail, it is well. For the race (*stadium*) is our whole life, the space of which being run through, the Lord will grant us, that we may possess that mark, (or *goal, metam,*) to which, at present, our endeavours press forward at a distance."—Calvin's Inst. Book II. ch. vii. sect. 9, 10, 12, 13.

22.

MAY, 1816.

ON A SUPPOSED ‘ NEW CROSS.’

THE remarks of your correspondent R. P. B. (No. for March, p. 150.) on the tendency to a lax and antinomian view of the doctrines of the gospel, observable in ‘ the conversation of some religious characters, the pages of some periodical publications, and the discourses of some few divines of our church,’ seem well grounded: yet it does not appear that ‘ the humble and conscientious follower of Jesus Christ has, in the present day, difficulties to encounter which were little known by his forefathers;’ or that these difficulties can be properly called ‘ the *new* cross.’

In the scriptural sense, “ to deny ourselves, and “ take up,” or “ bear our cross,” implies a willing endurance of whatever trial, or privation, or loss, we may meet with in the way of holy obedience; in following Christ as his true disciples; or, as ministers, in declaring “ the whole counsel of “God,” as far as we know it, or can attain unto it.

Now, the present state of things, in that respect which your correspondent mentions, exposes those Christians and ministers who aim to do this without reserve, or without regard to persons or interests or popularity, to such trials as may justly be called *their cross*. They share the reproach from *without*; not only the reproach of the gospel, but that of those perversions of the gospel which

they most steadily and zealously protest against: for their opponents do not come near enough, or bestow pains enough, to make proper discrimination between such as preach evangelical truth in a practical manner, and those who state it in a lax and antinomian manner, but treat them all as if belonging to the latter company. Ministers of this description also often become unpopular among a large proportion of those who favour the doctrines of the gospel: the more smooth teachers who insist less on self-denial, on mortifying the flesh, and on strict holiness in all manner of conversation, are far more followed, especially if their sermons are seasoned with wit and pleasantry. "The people love to have it so." An easy cheap religion is the very thing which *nature* loves: and *nature* remains, and is often strong, where there is something *more* than nature. However, he "who contends earnestly for "the faith once delivered to the saints," with all its holy fruits and effects, will often meet with censure, neglect, and even slander, from great numbers of those who profess the doctrines of grace. At the same time, the more deeply he is convinced, that every perversion of this kind tends powerfully not only to deceive the souls of those who listen to it, but also to disgrace the gospel itself, and give its enemies most plausible arguments against it; to strengthen their prejudices, open their mouths, and give energy to their delusions; his sorrow for consequences so deeply to be deplored,—consequences of widely spreading mischief and destruction, will become more poignant and form a great aggravation of his trials.

On the other hand, the dread of sharing the reproach from *without*, or of neglect and unpopularity among the favourers of evangelical truth, it is to be feared, induces many to *decline the cross*, by either, on the one hand, shunning to profess and teach the great doctrines of Christianity, boldly and clearly, and prominently; or, on the other hand, by becoming more general and pliant and compromising, on *practical* subjects, than they would otherwise be; "loving the "praise of man, more than the praise of God."[1] At least, a very strong temptation to do this is placed in our way, as I well know by long experience.

I do not then object to this state of things being called 'a cross:' but to its being called 'a '*new* cross:' for in this sense Solomon's words are peculiarly applicable; "There is no new "thing under the sun. Is there any new thing, "whereof it may be said, See, this is new? It hath 'been already of old time, which was before us."[2] Every thing indeed is *new* to him who has not before seen or heard, or known it: and this makes the preaching of the gospel *novel* doctrine to vast multitudes, although better informed people know well that it is not, at least, a *new doctrine*. Every object is new to children and young people; and this gives a freshness and relish to life, which old people cannot retain. It gives also a poignancy to sorrows, and adds terror to alarms, which are abated by experience.

I have hinted above, that I have had some ac-

[1] John xii. 42, 43.

[2] Eccles. i. 9, 10.

quaintance with this cross: I have indeed borne it, often very painfully in the several effects above stated, for much above thirty years: and, though I see much at present to mourn over, in this as well as other things, in the world and in the church, and among the professors and preachers of the gospel, I cannot concede, that the evil, or *the cross* which it occasions, has increased during that time. On the whole, I hope, it has decreased: though of late it has renewed its energies and exertions, in some very grievous and deplorable instances. It is, however, not a *new* cross, even in our own age.

But was it not one grand part of *the cross*, which the holy apostles, and primitive disciples and ministers of Christ, had to endure? Were there none in those days, over whom they mourned as thus perverting the gospel and deceiving others by vain words? Were there not "many who fol-"lowed the pernicious ways of such deceivers, by "reason of whom the way of truth was evil spoken "of?"[1] Was not a great part of the Epistles of St. Paul to the Corinthians; the Epistles of the apostles James, and Peter, and Jude; and even much of the Epistles of St. John; written against this very deviation from the holy commandment delivered unto the churches? Quotation is not needful: the whole tenour of the reasonings adopted in the apostolical epistles shews that such errors prevailed, and needed to be vigorously opposed, and even did incalculable mischief, notwithstanding this authoritative and decisive oppo-

[1] 2 Pet. ii. 2. Jude 4.

sition.—Did not the first reformers in Germany and elsewhere meet with this cross from every quarter? And does not the reformation to this day "bear the reproach," from papists and infidels, of those who maintained similar licentious and antinomian inferences from the doctrine of salvation by grace, justification by faith alone, and other doctrines connected with them? Do not the writings both of churchmen and puritans, in the sixteenth and seventeenth centuries in this land, shew that they had to bear this same cross? In short, did any revival of pure and genuine Christianity at any time take place, in which similar perversions were not a heavy cross to some, and a deluding and prevailing temptation to others? Are not *salvation, in part at least, by our own works*, and *salvation by a solitary faith*, the Scylla and Charybdis of every age? When they who are not "taught of God" shun the one, they fall into the other. I would, then, entreat my younger brethren not to think it strange, as if any "strange thing had happened to them;" but to imitate those who, disregarding unmerited reproach, took care not to merit reproach; to "contend earnestly for the faith once delivered "to the saints," adhering to the apostolical plan of stamping all doctrines *practically*, and all duties *evangelically*, without regarding censure or courting applause; and to be "steadfast, im-"moveable, always abounding in the work of the "Lord, as knowing that their labour is not in "vain in the Lord."

T. S.

23.

JUNE, 1816.

ECLECTIC REVIEW ON 'BAPTISMAL REGENERATION.'

The Eclectic Review for the last month, on those publications which it intitles 'Tracts on 'Baptismal regeneration,' avers, that 'one of the 'reasons assigned by the ejected ministers, at the 'restoration, for refusing to sign this declaration, is 'this; that the Book of Common Prayer *teaches* 'the doctrine of *real baptismal regeneration*, and 'certain salvation consequent thereupon.' Assuming it, therefore, as certain that these ejected ministers were infallibly right: and that this was and is the doctrine of the church of England, whatever proof may be adduced from the articles, liturgy, and homilies to the contrary; they pronounce, *ex cathedra*, that the Bishop of Lincoln, and Dr. Mant, &c. are *consistent* churchmen; that Dr. Mant has fully proved his point; and that Messrs. Biddulph, Scott, and Bugg are *inconsistent* churchmen.

As this Review professedly maintains evangelical doctrine, and sometimes pleads very ably in support of it, this decision may appear to some readers somewhat extraordinary: but, in fact, it very consistently arises out of their system. If proposed as a *scriptural* question, they would go beyond those churchmen who deny that baptism

is regeneration, or any thing inseparably connected with it. They would even maintain that the doctrine is *antiscriptural* and *popish:* but their object, (at least that of the writers of this article, and some other articles from month to month in that Review,) is to convince their readers, that the church of England is *antiscriptural* and *popish;* and therefore must be removed in order to make way for scriptural Christianity.

Now, in attempting to accomplish this object, they readily perceive (which indeed requires no great sagacity,) that the Bishop of Lincoln, Dr. Mant, and that whole party are, *unintentionally* indeed, but effectually their coadjutors; and they gladly hail them as such. Let these learned men but once establish their position, that baptismal regeneration is the only regeneration to be expected, 'or indeed possible, on earth;' let the public mind be once fully convinced that this is the real doctrine of the Church of England; and things are then effectually prepared for carrying the design against the established church, of these Eclectic Reviewers, into full effect. The mine is formed, and all is got ready for the explosion. For, in the present state of society in this country, the public mind will not be brought to believe that this doctrine is *scriptural,* but the contrary. In proportion as information, *scriptural* information is communicated to the bulk of the inhabitants in other respects, will, in this case, be the degree of conviction that the church of England is *antiscriptural;* and this conviction once generally produced, the rest of the work will soon be completed.

But Messrs. Biddulph, Scott, and Bugg, very much stand in the way of this conviction being generally produced; and their arguments are much more easily misstated, and treated with disdain, than solidly answered. Should these writers prevail, it may yet be found that the church of England is *scriptural* and *evangelical* in her doctrine and worship, a grand instrument in the hand of God in promoting spiritual religion in the land, and deserving of the steady support of all the true friends of that best of causes. As a *scriptural* question, therefore, the Reviewers would most decidedly agree with these writers, that baptism is not regeneration: but, as it is a question concerning the doctrine of the established church, they consider and treat them as their hinderers and opposers; and would have it believed that they must needs labour in vain. Can any man, then, be so blinded by prejudice, as not to see whom the most unfriendly of the dissenters consider as their *coadjutors*, ("howbeit these mean not so,") and whom as their *opponents*? Can it be doubtful, whose labours tend to *subvert*, and whose to *establish* and uphold, the church as by law established?

T. S.

24.

NOVEMBER, 1816.

MINISTERS FISHERMEN.

SIR,

The remarks published in your number for last nuary, on the sermon of a popular preacher ncerning ministers being fishers of men, must, should suppose, fully approve themselves to ery one who has duly considered the subject, d has had an adequate opportunity of appre- ting the injurious effects actually produced by style of preaching which is animadverted on. Yet it is possible some persons may infer, t, because the use made of the *similitude*, in a sermon, was unwarranted and highly excep- nable, little or nothing of instruction was by r Lord actually intended under that emblem. is, I apprehend, is far from the truth: and with ur leave, I will submit a few thoughts on the ject to your readers, and especially to ministers, o are or ought to be "fishers of men."

1. A fisherman though of low station in the nmunity, is a man of a peculiar stamp and bits; and, in several respects, a pattern or model the ministers of Christianity. In order to be uccessful fisherman, (I here speak of fishing as *rade and business*, and not as an *amusement*,) must be inured to self-denial, patiently enduring dship, and ready to risk much danger, in the rsuit of his main object. This employment

also requires great skill and much knowledge, as to the different kinds of fish that may be taken, the seasons and places when and where they may be expected, and the most approved methods of taking them—approved by the experience and observation of the most skilful and successful fishermen who have gone before him. On *their* plans, indeed, some improvement may be made; but "the fishers of men" can never improve on the plans and methods of the apostles of our Lord and Saviour.

2. The fisherman must be "instant in season, out of season:" he must give himself wholly" to his object (ἐν τούτοις ἴσθι): he must be ready to go out to fish when others go to rest, and often be without sleep and food for a considerable time together. While the opportunity is afforded, he must seize on it; and, in pursuit of his object, must be often hungry, and thirsty, and weary. And are there not most important lessons, for the true minister of Christ to learn from this part of a fisherman's habits and conduct? He will exhibit the spirit of his Lord, who would not eat or drink when the Samaritans thronged to hear his word, but said, "I have meat to eat which ye know not "of." "My meat is to do the will of him that "sent me, and to finish his work."

3. The fisherman, though he has "toiled all "night, and has taken nothing," does not give up his hopes, or sit down desponding, or betake himself to other employments or recreations; but he waits for another opportunity, in expectation of better success: he considers what might be the cause or occasion of his former failure, that, if

possible he may obviate it; and, when the opportunity arrives, he seizes it with as much alacrity as before; and this even after repeated disappointments. And, even if he should fail to succeed in the way in which other fishermen prosper, he tries some other way; and being thus assiduous and indefatigable, he commonly, to some good degree, is at length successful. Here again the "fishers "of men" may learn many things for their instruction, encouragement, reproof, and warning.

4. Again: The fisherman, when not actually fishing, is generally employed in things belonging to his peculiar business. He is "washing his "nets," or "mending his nets;" or making nets or lines; or fixing hooks; or procuring baits, &c. If a prudent fisherman, he is seldom unemployed *in his own way:* he has much leisure from fishing, but little from those things which are connected with it; as his boat, his nets, his lines, &c. He is a man of business; and does not spend his time, or any large portion of it, even between the seasons of actual fishing, in diversions and recreations, in visitings and feastings: if he get into these habits he will scarcely be successful. Surely then the fishers of men should imitate the fisherman in this. The intervals between seasons of preaching should be filled up with studying, learning, devotion, instructive conversation, and things belonging to their most important office. Many things not considered as wrong in others, must be avoided by him who would prosper. He must adopt, in general, Nehemiah's words, "I am doing "a great work, so that I cannot come down. Why "should the work cease, while I leave it, and

"come down to you?" He should, as to many things, even right in themselves, leave them to others; saying with the apostles, "We will give "ourselves *continually* to prayer and to the min- "istry of the word." In short, he should never suffer his time to be occupied by any other things, if he can avoid it, which might interfere either with the exercise of his ministry, or his preparation for exercising it in a proper manner; but observe the apostle's rule, "Study to shew thyself "approved unto God, a workman that needeth not "to be ashamed, rightly dividing the word of "truth." [1]

5. Further: The fisherman's object is to catch fish: however fine the weather, and calm the sea, and good the provisions on board, or pleasant the company, if he do not take fish, he returns disappointed. "He that winneth souls is wise." Learning, reputation, preferment, wealth—even applause, popularity, respect and affection from every quarter—will leave the genuine minister of the gospel disappointed and grieved, if he do not *gain souls*. For he is "a fisher of *men*," not of applause, preferment, or "filthy lucre." For the salvation of immortal souls he labours, studies, prays, preaches, teaches "publicly and from house "to house"—"spends" himself and "is spent." And, if he succeed, these will be accounted by him as his riches, his joy, his crown, at present; and will be found so in the day of Jesus Christ: and in this view poverty, reproach, scorn, or even far heavier sufferings will not greatly move him.

[1] 2 Tim. ii. 15.

6. As appointed by our blessed Lord to be "fishers of men," we may also deduce instruction from Peter's conduct, and language, and success. "Master, we have toiled all night, and have taken "nothing: nevertheless at thy word I will let "down the net; and when they had thus done, "they inclosed a great multitude of fishes."[1] Peter *used* his own understanding as to the best time and opportunity for fishing; but he did not so *lean to it*, as to refuse obedience to his Lord's command or direction. He believed and obeyed. Thus Mary says to the servants, as still hoping in Jesus for a supply of wine,) "Whatever he saith unto you, do it."[2] They obeyed what might appear very unseasonable: "they filled the water-pots with water to the "brim," and they drew it out "good wine." Would we succeed as the ministers of Christ, we must adhere strictly to his instructions; leave undone nothing of what he enjoins; do what we can do, and trust in him to do what is beyond our power; neither relying on our own plans and exertions, or wisdom, or persuasive powers; nor neglecting any means prescribed by him, or on which we may properly expect and pray for his blessing.

7. Men are indeed, in this evil world, as the fishes are in the sea: and as far as the Lord prospers his ministers, they are brought forth out of this evil world; delivered from the power of darkness; translated into the kingdom of God's beloved Son, in whom they have redemption,

[1] Luke v. 4—6. [2] John ii. 5.

through his blood, even the forgiveness of their sins. The most successful minister, however, takes only a very small proportion of the multitudes who surround him and occasionally come near to him; as the fisherman catches but a small proportion of the fishes in the sea, or even in the shoal. It has been shewn, that these are counted his gain, his joy and crown. The zealous affectionate minister counts each of them a more valuable acquisition than the largest legacy or the richest preferment would be. But *his* gain is as nothing to *theirs*. He does not seek them for their hurt, but their salvation. Here the emblem may seem to fail; but surely our Lord's words about the *harvest* are equally applicable to the *fishery*: "He that reapeth receiveth wages, and "gathereth fruit unto life eternal."[1] The literal harvest is as much reaped in order to be *eaten* as the literal fisherman catches fishes to be eaten. But, in the spiritual harvest and fishery, both are effectual to the eternal salvation of those, about whom that labour is successfully employed.[2] At the same time, the minister may learn from the fisherman not to spend his time, and discourage his heart, in vain regrets about those who shun his net, or even those who, when supposed to be taken, get out of it and disappoint his hope; but to bless and praise God for those to whom he is made successful; and to hope, pray, prepare, and labour, that he may succeed in respect of more and more.[3]

[1] John iv. 36. [2] 1 Cor. iii. 7, 8. [3] 1 Thess. i. 2, 3, 11, 13. 2 Thess. i. 3. Compare Acts xvii. 1—9, 13.

8. Again; A fisherman sometimes at one cast, or in one night, or in a few nights or days, is so successful that he is amply remunerated for many, many labours, by which he took nothing. The emblem of St. Peter's draught of fishes, when, at Christ's command, he let down the net, was abundantly explained by his success, as "a fisher "of men," at the day of Pentecost, and the conversion of three thousand souls in one day. Let then the unsuccessful minister redouble his diligence, his earnestness in prayer and supplication, and his endeavours to exemplify his doctrine by his own holy example; and, after years, perhaps many years, of humiliating failure in what is the grand desire of his heart, he may at length see his most sanguine expectations in past times even exceeded towards the close of his life;—or, perhaps, he may at length look down from heaven, to witness that extensive efficacy given to his labours which it would not have been safe or good for him to have known on earth, "lest he should "have been exalted above measure."[1] At any rate, let none "grow weary in well-doing; for "in due season they shall reap, if they faint not." Let all remember, that in this case a little success is immensely better than very great success in any other case; and let none seek relief to his mind in other studies, recreations, and pursuits, because discouraged in his ministry—a temptation which proves too strong for many.

9. The direction given to St. Peter, in respect of the payment of the tribute-money, and the

[1] 2 Cor. xii. 1—6.

peculiar *nature* of the miracle by which the poverty of Christ and his apostle was to be supplied, seems to lead the attentive reader to think, that some reference was intended both to Peter's former occupation and to his new office of a "fisher of men;" else why select this peculiar way of obtaining a miraculous supply? On such a subject, it is easy to say crude and ridiculous things; yet the following hint may not be inappropriate: 'The "fishers of men," though 'needy, may go on cheerfully in their work, 'trusting in the Lord to supply their wants; for 'he will bring to their net, when necessary, such 'as shall be both able and willing to contribute 'to the support of his cause.[1] And many instances will occur, of ministers becoming useful to those who not only act towards them as the Philippians did by St. Paul, but enable them to accomplish important designs of usefulness, which, if it had not been for such help, must have remained mere plans formed in the mind but never attempted or executed.

T. S.

25.

DECEMBER, 1816.

REVIEW OF REVIEWS.

SIR,

The last Eclectic Review contains, with several other things on the subject, the following words:

[1] Scott's Commentary on Matt. xvii. 14—27. P. O.

'We shall take this occasion of bestowing a very 'few words more on the Rev. John Scott.[1] Our 'allusion to the venerated name of the Rector of 'Aston Sandford has led this gentleman actually 'to drag his excellent father before the public, 'for the purpose of gravely shaking his stick 'at us.'

If you will give me leave to make a few remarks on this passage, I shall probably not occupy your attention, or that of the public, any more on this business; as I have more appropriate, and urgent, and agreeable employment in abundance for my few remaining days.

1. My son did not '*actually drag*' me before the public; for I gave my most cordial *imprimatur* to his paper, without which it would not have been sent to you: and *volenti non fit injuria.* But further, I had fully purposed to write a short paper on the subject, when his remarks came to my hands, and rendered it unnecessary. At any rate, I purposed to avow my most decided disapprobation of the passage on which my son had animadverted.

2. I did not step forth 'for the purpose of *gravely* '*shaking my stick*' at the Eclectic Reviewers, but merely to drop a hint of caution, both to them and to their readers, on a most important subject, which various circumstances seemed to render *seasonable. Verbum sapienti sat est.* Had I regarded the Eclectic Reviewers in the light of men that needed *menacing*, or *smiting*, as far as they are concerned I should have been silent, being con-

[1] See Christian Observer for 1816, pp. 433 and 638.

vinced of two things:—that "a reproof entereth "more into a wise man, than a hundred stripes "into a fool;"[1] and that, if either shaking or using a staff was needful, I could not be the person called to the service. *Telum imbelle sine ictu* would describe my feeble attempt.

But, however greatly I disapprove many things in that Review, there are others which made me hope, that they, or *some of them*,—and *at some times*, were *wise men*, and would profit by a friendly reproof. Nor does the rejoinder make me despair of this yet being the case.

When I open a Review, avowedly conducted by dissenters, and in support of their cause, I by no means expect to meet with all, or most, things coincident with my own views. And if, by experience, I have learned the general outline of their political creed and principles, I do not expect that they should essentially alter these, either as warned by my reproof, awed by my supposed menace, or in complacency to my feelings. I have no such *expectations*, whatever I might *desire*. But I always have chosen and loved to read *both sides* on every controverted subject; and it is with me no uncommon case, in the Eclectic Review, as well as in other rather unfriendly publications, to meet with passages which greatly inform and please me; even though I am still obliged to *dissent* from the broad and general conclusions which they deduce from their statements and reasonings; while other papers, where controversy is nearly out of sight, meet

[1] Prov. xvii. 10.

with my more unqualified approbation. But then, that one point, on which I remarked, is "the fly in the pot of ointment, &c."

I only would hope, that the conductors of the Eclectic Review will be induced, in their controversial and political discussions, to deal more in *discrimination* in their observations respecting men and measures, and less in *sweeping indiscriminating censures*; more in fair and *temperate argument*, and less in what I must call *invective*, for want of a more appropriate word; that they will endeavour to confine their conclusions, or *inductions*, within the limits allowed by the *premises*, and to those things to which they refer; and that, in affairs which involve the most extensive and important human interests, they will adopt a fairer and more *cautious* method of communicating their sentiments to the public. In these particulars, from many things which I hear from different quarters, a large proportion of their dissenting brethren would agree with me. My views, if not of *politics*, yet of the duty of subjects to their civil governors, are before the public.[1] I am conscious that I am not a *ministerialist*; for I often have had occasion to express disapprobation of some measures of every ministry—for instance, of state lotteries. I am no enemy to the calm investigation of public measures; either those of other countries, or of our own. Yet "Honour "the king" was given as the command of God, when there were no responsible ministers who

[1] Impartial Statement of the Scripture Doctrine concerning the Duty of Subjects to their Civil Governors.

could shield him from the odium of wicked and foolish measures. It stands on the same footing and authority with "Honour thy father and thy "mother;" and, in case of a father or a prince exposing himself to disgrace, as Noah once did, I would rather imitate Shem and Japhet, than Canaan, or Ham the father of Canaan.

I am, &c.

T. SCOTT.

26.

MARCH, 1817.

SIR,

When I wrote the Note on Acts viii. 15—17, quoted by your correspondent, OLD CHURCH, (No. for January, page 7,) I most decidedly thought, that the Samaritans spoken of were regenerated *before they were baptized*, and not at their baptism: and, after all that has been since written on the subject, I still think so; because the profession made or implied in baptism was such, that unregenerate persons could not make it with *sincerity*; they could not "have the "answer of a good conscience towards God" in this important transaction. I suppose that Philip administered baptism as *rightly* to Simon Magus as to the other Samaritans; did Simon, then, as a believer, partake of the regenerating, and sanctifying, and comforting influences of the Holy Spirit?

Even Hooker allows, that 'sacraments contain 'in themselves no vital force or efficacy: they 'are not *physical* but *moral* instruments of salva-'tion, duties of service and worship, which un-'less we perform as the Author of grace requireth, 'they are unprofitable.' Ecc. Polity. B. v. § 57.

Bishop Burnet also says; 'We look on all 'sacramental actions as acceptable to God, only 'with regard to the temper and the inward acts 'of the person to whom they are applied, and 'cannot consider them as medicines or charms, 'which work by a virtue of their own, whether 'the person to whom they are applied cooperates 'with them or not.' (Art. xxv.) I cannot but be of opinion that, if your correspondent would prove his point from church writers, he must go back beyond the time of the Reformation, to the church which was 'older' than that era, but not so 'old' as the days of the apostles.

I am, &c.

T. SCOTT.

27.

April, 1817.

ON "THE WORLD" WHICH CHRISTIANS ARE TO RENOUNCE.

I meet with some persons who, writing on the friendship of the world, and conformity to the

world, which we are in scripture warned against, seem to take it for granted, that the *gentile* world was primarily intended, and that these warnings must therefore be applied to what is called the *Christian world* with several limitations—*mutatis mutandis*.

But is this the real fact? Was not the Jewish world so to speak, intended in very many of these passages? I do not mean *the Mosaic dispensation*, as some would generally interpret, "this present "world," and similar phrases: I mean the nation of the Jews in the times of Christ,—as much the *professed* church and people of God, at least, as any Christian nation now is; yet generally formalists in religion, and worldly-minded in their spirit and conduct; "children of this world," not "children of the light." When the brethren of our Lord said to him, "If thou do these things, "shew thyself to the world;" and when he answered, "The world cannot hate you, but me it "hateth, because I testify of it, that the works of "it are evil;" was the gentile world, or the Jewish intended?[1] Again; "If the world hate you, ye "know that it hated me before it hated you. If "ye were of the world, the world would love his "own; but, because ye are not of the world, but "I have chosen you out of the world, therefore the "world hateth you."[2]

Were the Jews, or the gentiles, the world which thus hated Christ; and out of which he had "chosen" the eleven apostles, whom it hated for

[1] John vii. 4, 7. See John viii. 26. xiv. 17.
[2] John xx. 18, 19.

his sake? Again; " When the Comforter is " come, he will convince the world of sin—; be- " cause they believe not in me." " Verily, verily, " I say unto you, that ye shall weep and lament, " but the world shall rejoice." [1] Were idolatrous gentiles here meant by the world? Were not the Jews in general, and especially the elders, priests, and scribes, intended?

Again; " I have given them thy word, and the " world hath hated them; because they are not " of the world, as I am not of the world." Was that world, which had hated the disciples of Christ, constituted of gentiles, or of Jews? of idolaters, or of the professed worshippers of JEHOVAH?

James, when he said, " Pure religion and unde- " filed before God and the Father is this, to visit " the fatherless and widows in their affliction, and " to keep himself unspotted from the world," [2] was writing " to the twelve tribes that were scattered " abroad," and not either to gentiles or gentile converts. And his strong language; " Ye adul- " terers and adulteresses, know ye not that the " friendship of the world is enmity with God?" [3] " Whosoever, therefore, will be the friend of the " world, is the enemy of God;" was addressed to Jews: and the Jews were not much disposed to the friendship of idolatrous gentiles, or indeed of any gentiles.

When St. John says, " Love not the world, " neither the things that are in the world. If any " man love the world, the love of the Father is not

[1] John xvi. 8, 10, 20. [2] Jam. i. 27.
[3] Jam. iv. 4.

" in him;" he speaks of no other idolatry than that which is common to nominal Christians as well as heathens; " For all that is in the world, " the lust of the flesh, and the lust of the eye, and " the pride of life, is not of the Father, but is of " the world. And the world passeth away, and the lust thereof: but he that doeth the will of " God abideth for ever."[1] All then who are lovers of money, pleasure, honour, pomp, power, and worldly things, rather than of God, belong to " the world," whether called Jews, Pagans, Mohammedans, or Christians: nor can I see any ground to conclude, that, in the admonitions of the other apostles on this subject, although addressed to churches chiefly constituted of gentile converts, any distinction between the gentiles and the worldly-minded Jews around them was intended. In general, I suppose, that all who are not of the true church, " the church of the first-born " whose names are written in heaven," are of the world, whether called Gentiles, Mohammedans, Jews, or Christians; and, under one form or other, are the servants of " the god of this world;"[2] and that we must know who are not of the world, and who are, not by names, or titles, or profession, but by the spirit which they manifest, and the conduct which they adopt, connected with the doctrine of God our Saviour, which they profess, and adorned by the " spiritual " mind" and the " fruits of the Spirit." Of these

[1] 1 John ii. 15. 17. See also iii. 14; iv. 4, 5.

[2] 2 Cor. iv. 4. Comp. John viii. 44; xiii. 31.; xiv. 30; xv. 11; 1 John iii. 8—10; v 4.

we must judge, as well as we can, with fairness, candour, and humble cautiousness, according to the sacred scriptures. And wherever the spirit, maxims, fashions, and conduct of "a world lying "in wickedness," are predominant, thence we must separate ourselves, avoiding all needless intimacy, and having no further intercourse than that of relationship and necessary worldly concerns, or such as appear to us, on mature consideration, more likely to benefit them than to injure ourselves or mislead our brethren. Indeed, I cannot conceive that any thing, except a mind greatly imbued with "love of the world," can induce a man to go, except at the call of duty, into any company or place of concourse, for the sake either of good cheer, or agreeable, or genteel, or learned company, or mere recreation, where it would be deemed an outrage on decorum to introduce a peculiarly Christian topic, even in the most prudent and unexceptionable manner.[1]

T. S.

28.

JUNE, 1817.

ON THE INSTITUTION AND OBLIGATION OF THE CHRISTIAN SABBATH.

I learn, in my retired situation, with great regret, that the hallowing of the Lord's Day is

[1] 2 Cor. vi. 14—18.

considered by increasing numbers, even of persons not unfavourable to the cause of religion, rather as a matter of expediency than of moral obligation. I am deeply convinced, however, that such an opinion is very injurious to the cause of true godliness; both in respect of the individuals who entertain it, and of the circle, more or less extensive, to which their influence extends. I shall therefore arrange a few thoughts both on the original institution of the sabbath—the sabbath, I mean, as a part of the Mosaic dispensation—and on the obligation of the Christian Sabbath, or, more properly speaking, THE LORD'S DAY.

It is evident, even from the fourth commandment, that the sabbath was instituted in commemoration of the creation. "In six days the "Lord made heaven and earth, the sea and all "that in them is, and rested the seventh day; "*wherefore* the Lord blessed the Sabbath day, "and hallowed it."[1] Now what reason can be assigned, why this intended commemoration should never be intimated to mankind till above two thousand five hundred years after the creation? Had the rational creatures of God no cause or reason to remember that event during these revolving ages? Had God no worshippers all this time? Were none under obligations to worship him? Would the sabbath be less needful, useful, or expedient, in order to the worship of God, before the days of Moses, than it was afterwards? Or why should that at length be given to a very small portion of the human race,

[1] Exod. xx. 11

in which, in respect of the reason assigned for its institution, all men are equally concerned?

It has long appeared to me that any man, not having previously formed another system from books or reasoning, on reading the words of Moses, when he had finished his most sublime narrative of God's creating the world, must conclude that the appointment of the sabbath was directly made on that grand occasion: and this conclusion would be the same, whether he read the passage in the original Hebrew or in our translation. "Thus the heavens and the earth were finished, "and all the host of them. And on the seventh "day God ended his work which he had made; "and rested on the seventh day from all his work "that he had made. And God blessed the "seventh day, and sanctified it; *because* that in "it he had rested from all his work which God "created and made."[1] The institution concerns the whole human race, as much as the nation of Israel: and the reason for thus setting apart a continually returning season, as a memorial of the creation completed and rested in by the great Creator, seemed in some respects more cogent, before the entrance of sin had marred the beauty of the work, and interrupted his full acquiescence in it as "very good," than afterwards, when "it repented the Lord that he had made man, "and it grieved him at his heart,"[2] and when man's rest in God and his works had been by the fall disturbed or destroyed.

But Dr. Paley (a name in many respects justly

[1] Gen. ii. 1—3.

[2] Gen. vi. 6.

entitled to high regard,) maintains that 'we hear 'no more of the sabbath, or of the seventh day, 'as in any other manner distinguished from the 'other six, until the history brings us down to 'the sojourning of the Jews[1] in the wilderness. 'It is unaccountable,' he says, 'that no mention 'of it, no occasion of even the obscurest allusion 'to it should occur, either in the general history 'of the world before the call of Abraham, which 'contains, we admit, only a few memoirs of its 'early ages, and these extremely abridged; or, 'which is more to be wondered at, in that of the 'lives of the three first patriarchs, which in many 'parts of the account is sufficiently circumstan-'tial and particular.' It seems here conceded, that we could not reasonably expect to hear of the sabbath, except among the worshippers of the true God, during the ages which elapsed between Adam and Moses: and doubtless they who renounced God, and became either atheists or idolaters, whether before or after the deluge, would renounce the sabbath also, if it really had been instituted; nay, they would use their influence to disannul it, as the infidels on the continent endeavoured by all means to do in our times.

But is Dr. Paley's statement, in this passage, accurate? Is he well grounded in averring, that not even the *obscurest* allusion is made to the

[1] It is very inaccurate, though very common, to call the whole nation, at this early period, Jews, *Judeans*, from Judah. The name is never used in scripture till after the division of the nation into two kingdoms, under Jeroboam, and seldom till after the dispersion of the Ten Tribes.

seventh day before the call of Abraham, or in the history of the three first patriarchs? The only account on which the least dependance can be placed, respecting these remote ages, is contained exclusively in the book of Genesis. Yet the division of time by WEEKS, of which some traces at least may be found in other histories, and of other nations, seems to have been the remains of an original tradition, retained among the descendents of Noah, as separated into many regions before the days of Abraham.

Is it then a fact, that there are no intimations, and not even the obscurest allusions made to the sabbath, or the seventh day, in the book of Genesis? "Yet seven days," says the Lord, "and I will cause it to rain on the earth forty "days, and forty nights."[1] This might be left unnoticed, except as it introduces that which follows in the next chapter. "At the end of "forty days, Noah opened the windows of the "ark which he had made, and he sent forth a "raven." "And he stayed yet *other* seven days, "and again he sent forth the dove out of the "ark." "And he stayed yet other seven days, "and sent forth the dove; which returned not "again to him any more."[2] Is here no intimation that the end of every seven days brought with it something peculiar, and distinguishing from the end of any other period of time? May it not, nay, does it not imply that the sabbath was observed in the ark, at the close of the

[1] Gen. vii. 4. [2] Gen. viii. 6—12.

devotions of which the dove was once and again sent forth?

The word which is translated *week* occurs twice in the twenty-ninth chapter of Genesis,[1] and is used in various parts of scripture for a term of time containing seven days.[2] This is at least an *obscure* intimation, that the division of time into *weeks* was known even in Laban's family: and whence should this division originate, but from the appointment of the sabbath? Or why should that precise term be used, which every where, after the giving of the law, has reference to the division of time, by the weekly return of the sabbath, if the sabbath had never yet been appointed or known?

If, however, no traces at all *could* be found in the history, of any regard to the seventh day before the time of Moses, this would by no means prove that no appointment of the sabbath had been made. There is not the least trace in the whole of the Old Testament, from Moses to Malachi, of the observance instituted in the law concerning the red heifer which was to be burnt, and the ashes collected and mixed with water, for a water of purifying the unclean.[3] Yet who doubts whether this was ever *instituted;* or, indeed, whether it was generally observed? The apostle speaks of it as an ordinance well known, and in common use.[4] No instance, in like

[1] Gen. xxix. 27—29. [2] Deut. xvi. 9, 10, 16; Jer. v. 24; Ezek. xlv. 21; Dan. ix. 25, 26, 27. [3] Num. xix. [4] Heb. ix. 13.

manner, occurs, in which several other legal appointments are mentioned, after the time of their institution, till the close of their history, so that *entire* silence would not prove the negative.[1]

Again; Dr. Paley considers the mention of the sabbath made in the history of Israel, previously to the giving of law from Mount Sinai, as its 'first actual institution.' But let the narrative be carefully examined: "It came to pass on the "sixth day they gathered twice as much bread, "two omers for one man: and all the rulers of "the congregation came and told Moses. And "he said unto them, This is that which the Lord "hath said, To-morrow is the rest of the holy "sabbath unto the Lord: bake that which ye will "bake to-day, and seethe that ye will seethe, and "that which remaineth over lay up for to be kept "until the morning. And they laid it up till the "morning, as Moses bade: and it did not stink, "neither was there any worm therein. And "Moses said, Eat that to-day; for to-day is a "sabbath to the Lord: to-day ye shall not find "it in the field. Six days shall ye gather it, but "on the seventh day, which is the sabbath, in it "there shall be none. And it came to pass, that "there went out some of the people on the "seventh day for to gather, and they found none. "And the Lord said unto Moses, How long do ye

[1] It has been remarked that 'no mention is made of the 'Sabbath in Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, '1 Kings, nor before 2 Kings iv. 23;' though it is known to have been in force before, and though these histories are so much more particular.—J. S.

"refuse to keep my commandments and my "laws? See, for that the Lord hath given you "the sabbath, therefore he giveth you on the "sixth day the bread of two days: abide ye every "man in his place, let no man go out of his "place on the seventh day. So the people rested "on the seventh day."[1]

It does not appear that any order had previously been given to the people in this matter: but, finding a more abundant supply of manna on the sixth day, and, as it is highly probable, having been accustomed on the sixth day to make some preparation for the seventh, when they had it in their power, they of their own accord gathered a double quantity. Had any public directions or orders been given to this effect, the rulers especially must have known it, as they would have been employed in making them known to the rest of the people. In this case, then, how could it be that they should come to inform Moses, as if something unexpected, and, as they feared, wrong, had taken place? Again, Is the answer of Moses at all like the 'actual institu-'tion' of a most important ordinance, which had never before been known or thought of? Is it not evidently the pointing out to them of a previous institution, which many of them had lost sight of, or deemed not obligatory on the present occasion? Indeed, the whole is most evidently a reference to things already known, but lost sight of, or forgotten; and not the enacting of an original law, the institution of an original ordi-

[1] Exod. xvi. 22—30.

nance. A law was indeed given, but that law was, that none should go out on the seventh day "to gather manna," and not the law of the sabbath itself. This law and commandment some broke, and were rebuked for it: but the obligation of resting on the sabbath day is throughout taken for granted. If similar language were found in any act of parliament, would it not be supposed to relate to some *previously* existing law? Would it be regarded as an actual, and most important, and entirely *new* act of the legislature? But, if the language of Moses refers to any existing law, in some measure known to Israel, what law, except that in the second chapter of Genesis, can be intended?

It is highly probable that Moses wrote the book of Genesis while he remained with Jethro as a shepherd; and that some of the leading contents of it were before this time made known to the people.

In entire coincidence with this view of the whole transaction, the observance of the sabbath is enjoined in the decalogue, in a form entirely different from that of the other commandments; and evidently referring to an observance before known, but which the people were prone to forget. "Remember the sabbath day to keep it "holy. Six days shalt thou labour, and do all "thy work; but the seventh day is the sabbath "of the Lord thy God. In it thou shalt not do "any work, thou, nor thy son, nor thy daughter, "thy man-servant, nor thy maid servant, nor thy "cattle, nor thy stranger that is within thy gates." This seems to refer to something more full and

express on the subject than the regulations in the sixteenth chapter, which have been considered; and this idea is confirmed by the words, "the "seventh day *is* the sabbath," not *shall be*. So to Israel the seventh day is called "the sabbath "(or rest) of the Lord thy God," with evident allusion to the narration contained in the second of Genesis: "On the seventh day God ended his "work which he had made, and he *rested* "on the seventh day from all his work which "he had made. And God blessed the seventh "day, and sanctified it, because that on it "he had *rested* from all his work which God "created and made." Thus the commandment also is enforced by similar language: "For in six "days the Lord made heaven and earth, the sea, "and all that in them is, and *rested* the seventh "day; wherefore the Lord blessed the seventh "day, and hallowed it." The words rendered *keep holy*, *hallowed*, and *sanctified*, are, in the original, the same modification of the same verb; which renders the resemblance of the two passages more exact than it appears in the translation.

This commandment forms a part of the *moral* law, which is allowed to be of universal and permanent obligation on mankind, as far as made known to them; and is enforced by a consideration which applies equally to the whole human race. On what grounds then can it reasonably be supposed to have lost its authority under the Christian dispensation? Our Saviour, indeed, as "Lord also of the sabbath day," might not only explain and enforce this commandment, but also change the day of the seven which should

be kept holy; for whether the seventh or the first day of the week is merely a circumstance of the institution, and not at all essential to its substantial requirement of sanctifying one seventh part of our time, in the manner prescribed: while the very term, "Lord of the sabbath day," implies that the institution which should be made would be of equal obligation. In the decalogue there is nothing *ceremonial* enjoined concerning the sacred day of rest; but since it was also intended, in some respects, to form a part both of the *ritual* and of the *judicial* law—the magistrates' rule in administering justice, with a special regard to the nation of Israel—we find that in other places more particular rules are given, and even the penalty of death is annexed to the violation of its external requisitions.[1] Several also of the solemn days appointed to be strictly observed, during the sacred festivals, were called *sabbaths*, and were allowedly a part of the ritual *law*, and lost their obligation when that law, which was but a "shadow of good things to come," had received its accomplishment.[2] To these the apostle evidently refers, when he says, "Let no man "judge you in meat, and in drink, or in respect "of a holy day, or of the new moon, or of the "sabbath days, which are a shadow of things to "come, but the body is of Christ;"[3] and not exclusively, or principally, of the day of sacred rest, which had nothing typical in its original in-

[1] Exod. xxxi. 13—17. xxxv. 2, 3. Num. xv. 32—36.

[2] Lev. xvi. 31; xxiii. 24, 32, 38; xxv. 4; Neh. x. 33; Isa. i. 13.

[3] Col. ii. 16, 17.

stitution, except as a shadow of the blessed holy rest of heaven.[1] The very position that the rest of heaven is the *keeping of a sabbath*, (σαββατισμὸς), powerfully conveys the idea that the holy rest of the sabbath was intended to be a most *spiritual* and *heavenly* part of a man's religion on earth; an anticipation of heaven, and a preparation for that perfect worship, and complacency and rest in God which will take place there: indeed, the apostle's whole argument implies this. But how will this idea consist with the sabbath having been only a *ritual* appointment to Israel; a part of the temporary dispensation of Moses; losing its *authoritative* energy when that ceased; and thenceforth no more than a matter of expediency?

Indeed, where the word is used in the plural, *sabbaths* or *sabbath days*, it generally refers to those other instituted seasons of rest, as well as to the weekly sabbaths. The fourth commandment, as it stands in the twentieth of Exodus, is the language of JEHOVAH himself, as a lawgiver; but as it occurs again in the fifth of Deuteronomy, it is introduced by Moses in the character, as it were, of a preacher, and as a part of his authoritative and most earnest instructions given to a new generation of Israel, a very short time before his death. "Keep the sabbath day to sanctify it, as the Lord "thy God hath commanded thee." Having thus referred to the original commandment, of which they were already in possession, he omitted the reason given for the original institution of the sabbath as a memorial of the creation, which be-

[1] Heb. iv. 9. G.

longs to all mankind; and annexed an additional reason for Israel's particular regard to that appointment, from their peculiar obligations to the Lord their God "Remember that thou wast a "servant in the land of Egypt, and that the Lord "thy God brought thee out thence, through a "mighty hand, and by a stretched out arm: *there-*"*fore* the Lord thy God commanded thee to keep "the sabbath-day."[1] Other nations, having turned from God to idols, were left to "walk in their "own ways;" but Israel were redeemed "that "they might observe his statutes, and keep his "laws."[2] This, therefore, was additional to Israel: but it did not vacate the original reason, which, however neglected or disregarded, was common to them with the rest of the human race. The Lord indeed says to Ezekiel respecting Israel exclusively, "Moreover, I gave them my sabbaths, to be a "sign between me and them, that they may know "that I am the Lord that sanctify them."[3] This Dr. Paley thinks greatly confirms his opinion, that the first actual institution of the sabbath was made, in respect to the manna, as was above stated. But (not to dwell on the word being plural, and so including the other seasons called sabbaths, as well as the weekly sabbaths,) might not God, who, as Creator, had at first given the sabbath as a day of sacred rest to Adam and all his descendents, for their highest good; after they had almost universally forsaken him to worship idols, and with him renounced his sabbath; give his sabbath renewedly to Israel, as a *special favour*, as

[1] Deut. v. 12. 15. [2] Ps. cv. 43, 45. [3] Ezek. xx. 12.

a sign of his separating them from all other nations; and a means of national and personal sanctity? what reason can be assigned why he *might* not do this?

Indeed, the same method of reasoning would go far to prove the whole decalogue to be *ritual*, and to have no authoritative and obligatory force on any other people than Israel. For are not the ten commandments introduced by this declaration —"I am the Lord thy God, which brought thee "out of the land of Egypt, out of the house of "bondage?" But what sober theologian doubts the universal, unchangeable authority and obligation of that law, which, with this introduction, was delivered by JEHOVAH to Israel? Why then doubt the authority and obligation of the fourth commandment, for a reason which would by no means be allowed conclusive in respect of the other nine?

In the historical and prophetical part of the Old Testament, from the days of Moses, to the close of that dispensation, the weekly sabbath is spoken of, and the sanctification of it enforced, as of *moral* obligation, and not as merely a ritual observance; and this even by those prophets, who in many things were led to speak of mere ceremonial obedience in language of another kind. The Lord by the Psalmist says to Israel, "I will not reprove "thee for thy sacrifices, or thy burnt offerings, to "have been continually before me. Will I eat "the flesh of bulls, or drink the blood of goats? "Offer unto God thanksgiving, and pay thy vows "to the Most High."[1] Yet another Psalm is in-

[1] Ps. l. 8. 13, 14.

titled, "a Psalm or Song for the Sabbath day;" and it begins, "It is a good thing to give thanks "unto the Lord, and to sing praises unto thy "name, O Most High! to shew forth thy loving "kindness in the morning, and thy faithfulness "every night."[1] And the whole of this "Song "for the Sabbath day" relates to those things in religion which the other Psalm so decidedly referred to, not sacrifices and ceremonial observances.

Isaiah also says, in the name of the Lord, "To "what purpose is the multitude of your sacrifices "unto me, saith the Lord? I am full of the "burnt offerings of rams, and of the fat of fed "beasts; and I delight not in the blood of bul- "locks, or of lambs, or of he-goats. When ye "come to appear before me, who hath required "this at your hand, to tread my courts? Bring "no more vain oblations: incense is an abomina- "tion unto me. The new moons and sabbaths I "cannot away with; it is iniquity, even the solemn "meetings: your new moons and appointed feasts "my soul hateth; they are a trouble to me; I am "weary to bear them."[2] Yet the same prophet, evidently predicting evangelical times, says, "Thus "saith the Lord, Keep ye judgment and do justice; "for my salvation is near to come, and my righ- "teousness to be revealed. Blessed is the man "that doeth this; that keepeth the sabbath from "polluting it, and keepeth his hand from doing "any evil. Thus saith the Lord unto the eunuchs, "that keep my sabbaths, and choose the things

[1] Ps. xcii. title. 1, 2. [2] Isa. i. 11 - 14.

"that please me, and lay hold on my covenant:
"even unto them will I give a place and a name
"better than of sons and of daughters: I will
"give them an everlasting name, that shall not
"be cut off. Also the sons of the stranger, that
"join themselves unto the Lord, to serve him,
"and to love the name of the Lord, to be his ser-
"vants, every one that keepeth the sabbath from
"polluting it, and taketh hold of my covenant;
"even them will I bring to my holy mountain,
"and make them joyful in my house of prayer:
"their burnt-offerings, and their sacrifices shall
"be accepted upon mine altar."[1] On this scripture, I observe, 1. That the keeping of the sabbath is closely connected with "keeping the hand from "doing any evil;" and with "serving the Lord, "loving the name of the Lord, and being his ser-"vants;" things most undeniedly of *moral* obligation. 2. That "the sons of the stranger," are called upon "to keep the sabbath from polluting "it;" where not the least allusion is made to circumcision, or any ritual observance, except sacrifices. They might become the servants of the Lord, without taking on them the yoke of the ceremonial law, but not without "keeping the "sabbath from polluting it." 3. Many uncircumcised gentiles sent or brought sacrifices to the temple before the abolition of the legal dispensation: they professed their faith and love, and regard to the true God and his worship in this particular, though not proselyted to the religion of Moses: but spiritual "sacrifices, acceptable to

[1] Is. lvi. 1—7.

"God by Jesus Christ," are in several instances predicted in language taken from the typical oblations. 4. The word is plural, *sabbaths*, when the eunuchs are mentioned. These might be Israelites, and in waiting for that "salvation of God which "was near to come, his righteousness to be re-"vealed; it was proper that they should "walk in "all the *ordinances* as well as commandments of "the Lord."[1]

In another chapter, full of exhortations exclusively of *moral* obligation, and with undoubted reference to the times of the gospel, the prophet concludes in this manner: "If thou turn thy foot "from the sabbath, from doing thy pleasure on "my holy day; and call the sabbath a *delight, the* "*holy of the Lord, honourable;* and shalt honour "him, not doing thine own ways, nor finding thine "own pleasure, nor speaking thine own words: "then shalt thou delight thyself in the Lord; and "I will cause thee to ride upon the high places of "the earth, and feed thee with the heritage of "Jacob thy father: for the mouth of the Lord "hath spoken it."[2] Now where is similar language used in the Old Testament concerning any ritual observance,—concerning any thing peculiar to the Mosaic dispensation? "*A delight, the* "*holy of the Lord, honourable.*" What is there *ceremonial* in that which is required in order to honour God, namely the hallowing his holy day? What, that does not most perfectly accord with that spiritual worship, to which the gospel calls us? What, that is not most congenial with the

[1] Ps. xxiv. 3—5; l. 23; Luke i. 6. [2] Is. lviii. 13, 14.

inmost desires and pleasures of those who are the most spiritual worshippers of God under the gospel? What, that is not exactly suited to prepare the soul for "that keeping of a sabbath "reserved for the people of God."[1] What, that is not an anticipation of that sacred and delightful rest? And can we suppose such language to be used concerning that "which was decaying, "waxing old, and ready to vanish away?" In this view, it may be worth the reader's while to compare the language of Jeremiah also, when speaking of legal observances,[2] with that which he uses, even to the same people, in respect of the weekly sabbath.[3]

But I must hasten to the New Testament. And here let it be first and most attentively considered, with what exactness our Lord repeatedly distinguished between that which was lawful, or not lawful to be done on the sabbath day. Works of *real* necessity, of mercy to man, or even to beasts, and works of piety are stated to be lawful: all other labour, unlawful.[4] Now, if the sabbath was about to cease, as a part of the *divine law*, being merely ceremonial, and not of moral obligation, why should our Lord enter so explicitly on these exact distinctions, which would be of no use beyond the present time? Why are they so particularly recorded in the evangelists, for future generations, if they form no part of our rule of conduct under the New Testament? But, if he, "the Lord of the sabbath day," while he changed

[1] Heb. iv. 9. Gr. [2] Jer. vii. 21—23. [3] Jer. xvii. 21—27.
[4] Matt. xii. 1—14; Mark iii. 3—5; Luke vi. 1—11; xiii. 10—17; John viii. 22, 23

the day from the seventh to the first of the week, intended the moral obligation to continue substantially the same in his kingdom to the end of time, then all this was obviously needful, and most highly important.

The seventh day of the week was appointed as the season of sacred rest, as a memorial of the Lord's resting on the seventh day, after having finished the creation. This continued also under the Mosaic dispensation, there having been no peculiar reason, why any change should be made. But, when the Divine Saviour, having finished on earth his work of man's redemption, arose from the dead on the "first day of the week," it was peculiarly proper that a memorial should be appointed of this grand and interesting event, on which every human hope depends. To fallen man, *redemption* is a far greater benefit than *creation*. 'We bless thee for our creation, preservation, and 'all the blessings of this life; but, *above all*, for 'thine inestimable love, in the redemption of 'the world by our Lord Jesus Christ.' Here, then, is a sufficient and satisfactory reason, why "the Lord of the sabbath-day" should substitute the first day of the week instead of the seventh, as the memorial of a far more exalted blessing to his church, and to the world of fallen man at large, than even creation itself.

While men were few, and lived nearly in the same part of the globe: and while the worshippers of the true God were few, and generally inhabited the same part of the country, it would be easy to know which was the seventh day, or the sabbath; but, when the world became inhabited in every

part, and the worshippers of God, were found in all the four quarters of the globe, it could not be so easy to determine with certainty the appointed season. Of two navigators sailing round the world in opposite directions, one would lose, and the other gain a day in his computation: there would be *two days'* variation in their calculation of time. Now, which would be the seventh day of the week to each of these navigators? This may shew that the precise day, or hour, is not essential to the moral obligation; and that the substitution of the first day instead of the seventh, was only a circumstantial and not an essential alteration. And, if in each country on the globe that day, which according to general computation is the first day of the week, be observed as a memorial of our Redeemer's resurrection, the command-ment is obeyed, though the day be not exactly the same in Britain as at Calcutta.

The very day when our Lord arose, "the first "day of the week," is especially noted by the evangelist. "The same day at evening, being the "first day of the week, when the doors were shut "where the disciples were assembled for fear of "the Jews, came Jesus and stood in the midst, "and saith unto them, Peace be unto you."[1] On the first day of the week, as it is generally admitted, he met them again with the same gracious salutation.[2] 'As Jesus arose on the first day of 'the week, so the Holy Spirit descended on the 'same, seven weeks, or the fiftieth day after-'wards; which tended to honour that day, that was

[1] John xx. 19. [2] Verse 26.

'soon to be set apart as the Christian Sab-
'bath.'[1] "Upon the first day of the week, when
"the disciples were come together to break
"bread, Paul preached to them." 'It is not
'said, that the disciples were called together as
'on a special occasion, but that they came to-
'gether, according to general practice. Hence it
'is evident, that Christians were accustomed to
'assemble for religious worship on the first day
'of the week; but the change from the *seventh*
'to the *first* seems to have been gradually and
'silently introduced, by example rather than by
'express precept.'[2] The Jewish converts still observed the seventh-day sabbath: and the apostles took the opportunity which the sabbath gave them, for meeting the Jews and preaching to them in their synagogues; but it does not appear, from the history, that Christians in any other way observed it: so that all the authority and obligation of the original institution was thus virtually given by "the Lord of the sabbath day," to the sacred rest of the first day of the week.

"Upon the first day of the week, let every one
"of you lay by him in store, as God hath pros-
"pered him."[3] 'The argument from this passage
'for the observance of the Lord's day as a Chris-
'tian sabbath, is very conclusive; for, unless this
'were a custom in the apostolical churches, why
'should "the first day of the week" be mentioned
'in this connection?'[4]

But it will be inquired, Did the primitive

[1] Scott on Acts ii. 1.
[2] Idem, Acts xx. 7—12.
[3] 1 Cor. xvi. 2.
[4] Scott on 1 Cor. xvi. 1, 2.

Christians regard the whole first day of the week as sacred time? Is it not said, that they held their assemblies in the evening? Could servants and slaves, or even the relations of idolaters or Jews, keep holy the Lord's day, as the fourth commandment required the Israelites to hallow the sabbath?—To this I would answer, If the words of the fourth commandment itself be carefully examined, it will be seen that a large proportion of the responsibility, as to hallowing the sabbath, belonged to the heads of families; to whom especially the command is addressed. Many things, even in the families of Israelites, would be *necessary* to servants, and others in inferior stations, which were not *necessary* in their superiors; and the crime of rendering them necessary rested on the latter, especially in the case of slaves.

Thus it is in the West Indies: the slaves who embrace Christianity, I apprehend, all acknowledge the obligation of the Lord's day, and count themselves criminal if they willingly violate it; yet they are often compelled, by strong necessity, to do many things on that day which are inconsistent with the entire rest which it requires. One of them, being commanded by his owner to go and take him some fish on the Lord's day, and being told that he should be paid for it, answered 'Nay, if you force me to labour on the Lord's day, I will not take any thing for what I do.'

But this partial violation must have been far more generally the case in countries where no sabbath was at all acknowledged; except the seventh day sabbath among small numbers. It appears to me, that to observe the sacred day as

it ought to be observed, in countries where Christianity is professed, would, in these circumstances, have been impracticable. The Lord "willeth "mercy and not sacrifice:" the letter of the precept must bow to the spirit of it; especially in respect of those numbers who, in inferior stations, formed a part of heathen families. But, in proportion as heads of families embraced Christianity, and their numbers were multiplied, it is manifest, from all subsequent history, that the Christian day of rest was sanctified, and had in honour, as the allotment of time which "the Lord of the "sabbath day" had demanded for himself: and by no means as merely a matter of expediency, and advantageous, in giving the opportunity of assembling in sacred worship. For in the first times of Christianity it gave no such opportunity, above what might have been enjoyed on any other day; nay, much less to the Jewish converts than the seventh day would have done.—Yet it might be questioned, whether the Christian day of sacred rest were not more conscientiously observed, before the observance of it was made a part of the law or custom of many nations, than it ever has been since. Yet still this *law* and *custom* gives many and great advantages both to ministers and Christians in general, in hallowing the Lord's day: and, I own, I cannot see the reason why Christian rulers should not be considered as performing an important duty, in restraining all those practices on the Lord's day which interfere with men's thus hallowing it; as much as Nehemiah did his duty, in enforcing the

observance of the Jewish sabbath ;[1] provided they do not interfere with the rights of conscience, in things more immediately pertaining to the worship of God, or the manner of performing that worship, or enforce by *penalty* any thing beyond the external observance, and even that only *negatively*.

But the way in which the apostle John speaks, in the book of the Revelation, on this subject, seems to me fully decisive. He evidently calls "the first day of the week" "THE LORD'S DAY," Κυριακὴ ἡμέρα,—as St. Paul calls the eucharist Κυριακὸν δεῖπνον, THE LORD'S SUPPER. Now, if "the first day "of the week" be "the Lord's day," in the same sense that the eucharist is "the Lord's supper;" the one the memorial of his resurrection, the other of his crucifixion; surely the observance of it is no matter of mere expediency, but of the highest possible obligation. *The day is his*; and that sufficiently shews in what manner it ought to be employed, as far as opportunity and ability will permit. Surely "the Lord's day" should be wholly devoted to the Lord; and none of its hours employed in a secular, a sensual, or a dissipated manner.—Compare the above expression with the words of the fourth commandment: "The seventh day is the sabbath of the Lord thy "God." In like manner, The first day is the day of the Lord thy Redeemer. "The Lord hath "blessed the sabbath day and hallowed it." Has not the Lord Jesus blessed the first day, and

[1] Neh. xiii. 15—21.

hallowed it? Is not the same stamp of divine authority given to the Christian day of sacred rest, under the New Testament, as was given to Israel's day of sacred rest, under the Old Testament? In this connexion let us again consider the words of the evangelical prophet already quoted, and see if they be not even more peculiarly appropriate to the Lord's day, than they could possibly be to the sabbath of Israel.

Can any reason be assigned, why the memorial of the creation, or of Israel's deliverance out of Egypt, should be honoured, and hallowed, and "a delight," which does not apply with far more energy to the observance of "the Lord's day," the memorial of redemption, and of the Redeemer's triumphant resurrection?

If I mistake not, the Lord's day, as the season of sacred rest in the times of the Messiah, was itself foretold in prophecy. "The stone, which "the builders refused, is become the head stone of "the corner. This is the Lord's doing, and it is "marvellous in our eyes. This is the day that "the Lord hath made: we will rejoice and be "glad in it."[1] What day, it may be asked, did the Spirit of God, who spake by the Psalmist, intend? Must not we answer, The day on which the crucified Redeemer began his triumphs and victories, even "the Lord's day." And, if so, shall we not hallow that day, thus given, thus set apart, this "holy of the Lord," this "honourable" day? Shall we suffer any of it to pass away in indolence and needless indulgence, or in any

[1] Ps. cxviii. 22—25.

thing which a truly enlightened Israelite would have thought inconsistent with his sabbath-day? —I am not, however, *explaining* the commandment, but enforcing its obligation; and therefore I here conclude my remarks.

T. S.

29.

JULY, 1818.

ON LUTHER'S TRANSLATION OF THE BIBLE.

Your correspondent T. K., in his valuable remarks on Mr. Bellamy's Prospectus, (p. 283,) seems to admit, or at least does not deny, that Luther's German translation of the scriptures may have been made from the Vulgate. But I cannot think that this was indeed the case. The Dean of Carlisle, in his continuation of his brother's (the Rev. Joseph Milner's) Ecclesiastical History, makes some remarks which seem to bear upon the subject. 'During Luther's confinement' (in 'his Patmos') 'he had studied the Hebrew 'tongue with persevering industry; and had 'translated the whole New Testament into the 'German language. He then proceeded to apply 'his Hebrew studies to the translation of the 'Old Testament, which he also published gradu-'ally, and finished the whole in the year 1530. 'In this work he was much assisted by the labour 'and advice of several of his friends, particularly 'Justus Jonas, and Philip Melancthon. The

'whole performance itself was a monument of 'that astonishing industry which marked the 'character of this reformer." (p. 645.)—But, why so diligently study the Hebrew in order to the translation of the Old Testament, if at last it was merely a translation from the Vulgate? Why, the Greek, if he made no use of it in translating the New Testament? Surely Luther had little needed the labour and advice of his learned friends, had he merely undertaken to translate Latin into German, in both which languages he was eminently skilful.

Dr. Milner elsewhere remarks: 'From several 'authentic documents it appears, that during his 'solitude, in the summer of the year 1521, he not 'only translated all the New Testament, but also 'took great pains to improve his knowledge of 'the Greek and Hebrew languages, for the pur-'pose of rendering the intended version of the 'scriptures more complete. 'I find,' says he, '' that I have undertaken a work which is above 'my strength. I shall not touch the Old Testa-'ment till I can have the assistance of yourself 'and my other friends at Wurtemberg. If it were 'possible that I could be with you, and remain 'undiscovered in my snug chamber, I would 'come; and there, with your help, would trans-'late the whole from the beginning, that at length 'there might be a version of the scriptures fit for 'Christians to read. This would be a great 'work,'' &c. (p. 586.) Is this the conduct and language of a servile translator of a translation, from Latin into German, without any attempt at improvement?

Again: 'In a letter to Melancthon, Luther 'mentions, as an additional reason which in-'duced him to return home, his translation of the 'Bible into the German language. This was a 'great and important work, in the execution of 'which he stood in need of the help of his 'friends.' (P. 610.)

The high estimation in which Luther's translation is held, even to this day, in Germany, clearly shews that learned men do not consider it merely as the translation of a translation, and especially of a translation which the very attachment of the church of Rome, viewing it, as it does, as of superior authority in some respects to the originals, has tended so greatly to lower in the estimation of the Protestant and reformed churches. 'To 'decide on the merits of Luther's translation,' remarks Dr. Milner, 'would require not only an 'exact knowledge of the Greek and Hebrew, but 'also of the German language.' (p. 646.) But would the exact knowledge of the Greek and Hebrew be requisite in forming this judgment, if the translation were made from the Vulgate? It seems, indeed, to me very probable, that Luther and his learned coadjutors did not *needlessly*, or *affectedly*, depart from the commonly received Latin version in translating the scriptures, but only when the original languages would evidently and decidedly admit of a better rendering: and that it is this wise and modest caution which has given occasion to some, who have not fully examined the fact, to report it a mere translation of the Vulgate.

T. S.

30.

AUGUST, 1819.

ON THE FAITH OF ANCIENT BFLIEVERS.

Permit me to make a few remarks on the paper in pp. 362, 363, of your number for June, entitled, (on the cover,) 'The Faith of the Twelve 'Apostles,' and signed 'A Friend to Fairness.'

The passage adduced from my commentary on the latter part of the sixth chapter of John (which perhaps required a little further elucidation,) relates to a portion of our Lord's history coincident with the fourteenth chapter of Matthew; as it is evident, since the sixth of John begins with the miracle of feeding the multitude, recorded in that chapter of Matthew. My statement, therefore, concerning the faith of the twelve apostles, if so it may be called, refers to the apostles *at that time*, not afterwards. In the sixteenth chapter of Matthew, on Peter's saying, "Thou art the "Christ, the Son of the living God;" our Lord answered, "Blessed art thou, Simon Barjona; for "flesh and blood hath not revealed it unto thee, "but my Father which is in heaven." Now, was not Peter an upright disciple at this time? had he not true faith? Yet in the same discourse, when our Lord spake of his sufferings and death, "Peter began to rebuke him, saying, Be it far "from thee, Lord; this shall not be unto thee. "But he turned, and said unto Peter, Get thee

" behind me, Satan; thou art an offence to me: " for thou savourest not the things that be of " God, but those that be of men."[1] Now, I ask, did Peter at this time understand and believe the doctrine of the atonement by the sufferings and death of Christ? Whenever our Lord spake upon that subject, all the apostles manifested the same ignorance and " slowness of heart to believe all " that the prophets had spoken:"[2] until at length, after his resurrection, it is said, " Then opened " he their understandings, that they should un- " derstand the scriptures; and said unto them, " Thus it is written, and thus it behoved Christ " to suffer, and to rise again from the dead."[3] From that time, and especially after the day of Pentecost, they clearly understood, and firmly believed, and faithfully preached, and shed their blood in confirmation of their testimony to this doctrine; especially, the propitiation for sin by the sufferings and death of Emmanuel.

The apostles, previously to our Lord's crucifixion, confessed their assured belief in him as the Son of the living God; they received him in his prophetical character: " Thou hast the words " of eternal life;" and, though they mistook the real nature of his kingdom, they firmly believed that he was the King of Israel, yea, the Redeemer of Israel. But their prejudices and carnal hopes closed their understanding in respect of his sufferings and death, and the glory that followed.

[1] Matth. xvi. 16, 17, 21—24.

[2] Luke ix. 44, 45. xviii. 31—34. xxiv. 25—27.

[3] Luke xxiv. 44—48.

hey "erred, not knowing the scriptures," until ıeir Lord "opened their understanding" that ıey should understand them. This was not for ant of outward light or revelation: for not only ıe believers under the Old Testament saw some- ıing perhaps rather indistinctly, concerning it; ıt John the Baptist pointed out Jesus as "the Lamb of God that taketh away the sin of the world:"[1] and by the same light of the Old estament the apostles afterwards clearly saw the octrine of the atonement, and proved it argu- ıentatively and conclusively to the Jews. It as, then, for want of *further internal illumina- on;* and God had wise and holy reasons for aving them in part under their prejudices, till fter the propitiatory sacrifice had been offered, nd the Redeemer was risen: and He does not e good to confer his gifts according to our ystems, but "according to the counsel of his own will."

"I have many things," our Lord declares "to say unto you, but ye cannot bear them now." here can hardly be a doubt that the nature and ecessity of his propitiatory sacrifice and priestly ffice, constituted one of those things, probably ıe principal of them; for not a word was dropped y any of the apostles in respect of the high riesthood of Christ, during his continuance mong them.

I apprehend that the degree in which the Old estament believers understood the prophecies, romises, and types of the Messiah, under their

[1] John i. 29.

dispensation, *depended entirely on the degree in which they were "taught of God" by the illumination of his Holy Spirit.* They who were not thus taught of God, understood nothing of the true meaning of these discoveries. Some, among believers, we may suppose, were much more enlightened than others, and their understandings were much more "opened to understand the "Scriptures."—The case of prophets was also different from that of ordinary unbelievers. But all who were born and taught of God, looked forward to the Messiah as a Saviour from wrath and sin, with more or less distinct views of the nature and method of that salvation. It was the same during our Lord's life and ministry; and indeed, under the full light of the gospel, it is not very dissimilar.

I cannot but think, that even this subject shews true faith not to consist in the articles of the creed already received, but in the disposition of the heart to believe the testimony of God in an obedient manner, and humbly to wait and pray for further teaching. Many, with a sound creed, have only a dead faith; and many, with a living faith, have hitherto a defective creed: but, like the apostles, their light shall increase, till they receive in faith and love all things necessary for salvation, and comfort, and fruitfulness.

THOMAS SCOTT.

X.

FROM THE

JEWISH REPOSITORY.

1.

April, 1814.

REMARKS ON A PAPER, SIGNED S. M., CONTAINING OBJECTIONS TO THE MESSIAHSHIP OF JESUS.

[In the paper referred to, the writer states that, when Charles II. granted toleration to the Jews in this country, it was on condition, 1. That they should not make proselytes: 2. That their services should not be in the English language: 3. That they should maintain their own poor. If the Jews were not to make proselytes, he argues that they were themselves 'entitled to a like protection:' 'and, further, that it would not 'be more than equitable, that their minds should not be agitated 'with fears for the salvation of their souls, while their con-'sciences are perfectly tranquil on that head.'—He further maintains, that 'a strict and due observance of the decalogue 'and precepts, as ordained by the Almighty,' was the only 'mediator' that the Jews ever required; that repentance was sufficient to procure forgiveness, from 'an all-just and all-mer-'ciful supreme;' and 'that moral conduct in this world would 'secure salvation in the next.'—He then professes to set aside the argument for the divinity of the Messiah drawn from the cxth Psalm, by asserting that that Psalm was written 'by Abner, 'Saul's general, when he united Israel under king David's 'dominion;' and that the description 'my Lord,' v. 1. 'could 'refer only to David.'—Lastly, he contends, on the authority of the genealogy, in St. Matthew, that Jesus did not at all 'proceed

'from David,' and consequently could not be the Messiah; and that we cannot evade this argument but by acknowledging Jesus to be the son of Joseph, as well as of Mary; which, he says, 'would be levelling an axe at the very existence of the Trinity.' —J. S.]

I HAVE no remarks to make on what S. M. states concerning the terms on which Charles II. tolerated the Jews. I should rescind the terms: my attempt to bring Jew or gentile to embrace Christianity must not be restricted by human laws: and the more tranquil unbelievers are in respect of eternal salvation, the less tranquil am I concerning them. "My zeal hath consumed "me, because my enemies have forgotten thy "words."[1]

The language of Israel to Moses when the law was given him from Mount Sinai;[2] the whole of Moses's interposition between God and the people; the ark and mercy-seat, and Aaronic priesthood, and all the sin-offerings and trespass-offerings; yea, the whole levitical law, stands in the Jewish scriptures as a demonstration that man's obedience is insufficient to justify him before God, and his repentance to atone for his sins, that he needs a Mediator, a throne of grace, and an atoning sacrifice, and that without shedding of blood there is no remission. In this part S. M. quits the ground of a *Jew*, and stands on the ground of a simple *Deist:* and it might be of some use to him to read the epistle to the Hebrews, with as much candour as he professes to do some writings of modern Christians, as a tract

[1] Psalm cxix. 139. [2] Exod. xx. 19. Deut. v. 24—29

full of close and conclusive reasoning, apart from all consideration concerning its inspiration. The New Testament, however, has its separate ground to stand on; at least as strong as that of the Old Testament: while the fulfilment of the Old Testament prophecies and types, by the events recorded in the New, gives it[1] a still stronger foundation: yet they are not rivals, and I do not wish to push this further.

If a man attempt a *direct* proof of our Lord's deity from the cxth Psalm, he attempts too much: but it proved enough respecting the promised Messiah to silence ancient Jews, yea the most learned and determined of them: for they had not yet discovered that Abner was the writer of it! S. M. offers no reason, nor even Rabbinical authority, for this most unnatural supposition. The titles of the Psalms in the Hebrew Bible have hitherto been, by learned men in general, considered as of the same authority as the Psalms themselves: and the title ascribes it to David, in the very same manner in which most of the Psalms are ascribed to him: but not a hint of Abner. Supposing, for one moment, Abner to speak, and David to be the person spoken of; it then follows, that Abner said to David, "The "Lord hath sworn and will not repent; thou art "a priest for ever after the order of Melchizedec!" for the whole is one continued address to the same person. Was then David a priest? Could this be spoken of him, or of any other except the Messiah? Above a thousand years before the

[1] The Old Testament?—J. S.

birth of Jesus, our glorious Messiah, (and eighteen hundred more years are now past,) David in spirit calls the Messiah his Lord: but, if he had no existence previous to his birth as man, he could have no authority over David. Had Jesse lived till David ascended the throne, David might have been called Jesse's Lord, though Jesse's son: but could David be Lord over Salmon, Judah, Jacob, Abraham, &c. from whom he was descended? During their lives he had neither authority nor existence: but the Messiah had existence and authority over king David, above a thousand years before he became his son: and who was this, that had authority, acknowledged authority over David, in the full zenith of his regal dignity, but the eternal Son of God; who was in the form of God, and as such was honoured by his ancient church? Our argument does not at all depend on the meaning of the word *Adonai*, which in almost numberless instances means God, but not always; and we do not contend that it does in this place. The Messiah was king David's liege Lord: that suffices for our argument.—It may be added that Abner's conduct and motives had been so vile, that the Lord would not employ him in establishing David's throne: and he was slain as soon as he set about it. When then did he write this Psalm? and who, pressed by an unanswerable difficulty, first started this opinion?

In respect of the genealogy of Matthew, I believe few Christians consider it as *proving* Mary to be the daughter or descendent of David: but S. M. seems to forget that *it proves nothing to the contrary*. There is, in my view, not the shadow

of a doubt, that Luke gives us Mary's genealogy from Nathan the son of David; and that the words "Joseph the son of Heli,"[1] in accommodation to the customs in keeping genealogies among the Jews, mean the son-in-law, or the son by marriage. According to Matthew, "Jacob "begat Joseph."[2] Now he could not be the son, in this strict sense, of both Jacob and Heli: nor is Jacob mentioned among the immediate ancestors of Heli. Joseph was then the son, in the usual sense of the word, of Jacob, and the son-in-law of Heli, who was the father of Mary. Mary was descended from David in the line of Nathan, and Joseph in the line of Solomon; so that in every way Jesus was the son of David.[3] The words, in a preceding verse,[4] "to a virgin "espoused to a man whose name was Joseph, of "the house of David," may as naturally be understood of the virgin as of Joseph. Zacharias the priest, who was intimately acquainted with Mary, owns her son as "a horn of salvation, "raised up in the house of God's servant David."[5] And, though Joseph might be required to repair to Bethlehem, as "of the house and lineage of "David," there could have been no need for Mary to attend him, in her situation, had not she been of the house and lineage of David. The books from which even Jews must draw all their information on this subject evidently consider Mary, as well as Joseph, as descended from David. This was well known to Jews as well as

[1] Luke iii. 23. [2] Matt. i. 16. [3] Luke i. 32.
[4] Luke i. 27. [5] Luke i. 9.

others in the first ages of Christianity: yet no Jew stepped forward to contradict it. After all the genealogies are lost, it is now too late to attempt any proof to the contrary. And S. M. does not attempt it: he states, what we allow, that Matthew's genealogy does not prove it; the proof must be sought elsewhere: and he says this is clear and unequivocal proof of the contrary!!—He further says, 'We have the spiri-'tual authority of an angel that Jesus Christ was 'not the son of Joseph; and consequently not of 'the seed of David.' How so? If Mary was of the seed of David, that is sufficient: many others in that age were of the seed of David who had not Joseph for their father. We allow that the Jews considered Joseph as the father of Jesus, and he was his father by marriage: but we Christians abide by the decision of the angel.

S. M. shews that he has not previously acquired competent information of our sentiments concerning the doctrine of the Trinity, by what he says on that subject. It would no doubt throw many and perplexing difficulties in our way, both as to ancient prophecies,[1] and in the whole of our views concerning the person and salvation of Jesus, if his miraculous conception could be disproved: but it would not affect the doctrine of the Trinity; (which I am persuaded is contained in the Old Testament as well as in the New:) for we are not so absurd as to think the *human nature* of Jesus, as born of Mary, (however conceived,) to be the second person in

[1] Isa. vii. 15.

the eternal Trinity: but that the second person in the eternal Trinity was pleased to assume human nature without the stain of sin, by mysteriously uniting himself in one person with the man Christ Jesus, whose name is "Emmanuel," "God manifested in the flesh," "The second man, "the Lord from heaven."

2.

JULY, 1814.

DEFENCE OF THE PRECEDING PAPER.

S. M. wholly mistakes my meaning, in what he first blames of my remarks, that I should rescind the terms, that is, the *conditions*, on which king Charles tolerated the Jews. I did not mean that the *engagement* should be rescinded, or violated: far from it: but that it should be made *unconditional*: that, if it rested with me, the toleration and protection granted to the Jews should impose no restriction upon them. Whether this would be good policy is another question: but I should suppose the Jews would not object to it. Considering myself commanded to endeavour the conversion of both Jews and gentiles to Christianity, by all means consistent with the law of love; my attempts to convince, to persuade, to win over others to our holy religion, must not be restricted by 'human laws.' 'Whether it be right in the sight of God to 'hearken unto you more than unto God, judge

" ye!" In all things, where nothing contrary to the will of God is enjoined, I would yield unreserved submision. S. M.'s avowal, that the Jews are 'perfectly tranquil respecting the salvation 'of their souls,' is not suited to render us tranquil about them; and, if our 'zeal do consume us,' the same was the case of David, and of one in the Christian's view far greater than David.[1] But I trust my zeal will never induce me to advise the violation of solemn engagements; nor even to neglect any act of kindness in temporal things, to those who most differ from me in religion; much less, to hurt a hair of their heads.

II. I only intended, by what I said concerning 'a mediator and an atonement,' to shew that, according to the Old Testament, repentance was not sufficient, without atonement, to take away sin; and that to assert it to be sufficient is quitting the ground of a Jew, or that of the law of Moses, for that of a Deist. The law certainly does not require a human sacrifice; but the prophets foretel one. " When thou shalt make " his soul an offering for sin:" " He bare the sin " of many." Here it is predicted that " a man " of sorrows" should be a sacrifice for sin.[2] To attempt, however, the discussion of this great doctrine of Christianity, in a way of controversy, through the medium of a periodical publication, would be vain. Nor could I hope, that he who disregards the reasoning of the apostle, in shewing that the ceremonies of the law were " shadows

[1] Psalm cxix. 139. John ii. 17.
[2] Isa. liii. 3, 6, 10, 12.

"of good things to come," would be convinced by me: for I apprehend nothing more conclusive can be read, than the Epistle to the Hebrews, to prove that Jesus is the Messiah. Yet in another way I may probably, ere long, lay the substance of the argument before the public.

III. The difference between *Adonai* and *Adoni* is in the vowel points only, which are not considered as a part of the sacred *text*; though many of us think them entitled to considerable respect. In writing, my remarks, however, I did not make the distinction, which in such a case would have been proper: yet it does not at all affect the argument; for we do not suppose that *Adoni* means *God* in the scripture referred to. 'The form of God" is not my language, but the apostle's: "Who being in the form of God."[1] It does not mean any thing *material*. Eliphaz says, 'Then a spirit passed before my face; the hair of 'my flesh stood up: it stood still; but I could not 'discern *the form* thereof."[2] Was this spirit material? — Nebuchadnezzar said, "I see four 'men walking in the midst of the fire, and they 'have no hurt; and *the form* of the fourth is 'like the Son of God."[3] Does this prove that he fourth had a material body?—While reading . M.'s paper, I was called off, to read with a upil a passage in Tacitus, concerning Agricola; nd met with these words: *Ut vultus hominum, a simulacra vultûs imbecilla & mortalia sunt; rma mentis æterna.* 'As the countenances of men, so the images of their countenances are

[1] Phil. ii. 6. [2] Job iv. 15, 16. [3] Dan. iii. 25.

'weak and mortal; but *the form* of the mind is 'eternal.' Thus one, neither Jew nor Christian, uses the word *form*.—That one appeared in a visible form, who spake and acted as God, may be shewn from the history of the patriarchs: and to this I suppose the apostle referred.—"With "him will I speak mouth to mouth, even ap- "parently; and not in dark speeches; and the "similitude of the Lord shall he behold."[1] The apostles always apply these things to Christ;[2] and it cannot but be expected that, as a Christian, I should do the same: though I do not expect that a Jew will, till convinced by other arguments he becomes a Christian.

If the novel opinion of a learned Spanish Jew of the eighteenth century *prove* Abner to be the writer of the cxth Psalm; then, it is clear, nothing can be inferred from it concerning the Messiah. But if this proof be still considered as insufficient; and if the explanation of the fourth verse be unsatisfactory; my argument stands thus: The *Lord*, speaking by David, addresses the Messiah: "The Lord said unto *my Lord*, Sit "thou on my right hand, &c." David then owned the Messiah as "his Lord" and superior, at least a thousand years before Messiah was born: but how could he be David's Lord, if he had no existence during the life of David? And, even if he had existence during David's life, how could he be his Lord, unless *superior* to Israel's king in authority? And how could that be, unless he were "God over all." Thus an *indirect*,

[1] Num. xii. 8. [2] John i. 18. Col. i. 15. Heb. i. 3.

though not a *direct*, proof of our Lord's deity is contained in the passage: and, allowing the words to relate to the Messiah, (which the ancient Jews did not deny,) the question, "If David in "spirit called him Lord, how is he then his son?" remains unanswered and unanswerable.

IV. Matthew gives us the genealogy of Joseph, the husband of Mary, which neither proves nor disproves the descent of Mary herself from David; and it does not appear why her genealogy 'ought' to be found in Matthew. Luke gives us, as it appears to me, the genealogy of Mary from Heli her father, through Nathan, to David and to Adam. The angel in Luke more fully attests the miraculous conception of Jesus than he in Matthew does, adding, "And the Lord God shall "give him the throne of his father David."[1] So far, therefore, no discordancy between the evangelists appears. When I said, '*in my view*,' I referred to the contrary opinion of some Christian expositors, and to that exclusively. *My opinion* certainly proves nothing: the proof must arise out of the genealogy itself, which it seems clearly to do. Suppose it were required to prove a woman's descent from David, by genealogies in which it was not customary to insert the names of women; in what other way could it be done than by tracing it back from her father to David; and, if she was married, from her husband, as son-in-law to her father? It is self-evident that Joseph could not be the son both of Heli and of Jacob, by natural generation; so that adoption, or affinity

[1] Luke i. 31—35.

by marriage, must be implied: "Being, as it was "supposed, the son of Heli:" (ὡς ἐνομίζετο—νομίζεσθαι *pro moris esse, sive in more positum esse*; Leigh:) that is, according to the custom of calling the husband of a man's daughter his son. It does not appear why this should be thought an interpolation: for that supposition would set Luke at variance with himself, even more than with Matthew.—I do not mean to libel the Jewish genealogies: but, supposing the case to be placed within the line of possibilities, I would ask it as a favour of a Jew, to shew me, how, in his view, the proof should have been given, if that could possibly have been done.—As none of the Jews in the primitive ages objected to these genealogies, as far as we know, I merely meant, in speaking of this, that, now the books whence they were taken are lost, it is too late to object to them; for no proof can be adduced on either side.—It is evident that Matthew did not profess to give the genealogy of Mary, but of "Joseph "the husband of Mary." Probably he took the registers in use among the Jews as he found them: and his reasons, or those of the Holy Spirit by whose inspiration we believe he wrote, as far as we know, were taken from the usages and sentiments of the Jews at that time. He certainly could not mean that Joseph was the real father of Jesus: for, besides the testimony of the angel, the concluding verse demonstrates the contrary. But Joseph, as the husband of Mary, was the reputed or legal father of Jesus; and it was proper that his genealogy should be inserted.—"The book of the generation of Jesus Christ, the

"son of David," &c.—γένεσις does not mean only *geneulogy*, but also *beginning*, as the book of *Genesis*: and it is the title not of the first chapter, but of the gospel of Matthew. He asserts that Jesus was the Son of David, and he begins with the genealogy of Joseph, his reputed father: but he never states that this exclusively was the proof that Jesus was the son of David. All his miracles, and the prophecies fulfilled in him, proved this, insomuch that he was by numbers called on, as the Son of David, in his life time.[1] After his crucifixion, his resurrection, and all the testimony of man and of God to that event, demonstrated him to be the Messiah, and by consequence the son of David. In another gospel, inspired by the same Spirit, a genealogy of Mary is given: but tens and hundreds of thousands had been convinced by other proofs, that he was the Son of David, and the Son of God, before these genealogies were published. They were added by the evangelists, no doubt, as an additional evidence; but have never been considered by Christians as the only, or even the chief, proof of that fact. Every proof of the kind is given which was customary among the Jews at that time: but the proof of Jesus being the Messiah, the son of David, does not rest on these genealogies, taken from the Jewish registers; but on prophecies fulfilled in him, in his miracles, doctrine, &c. Should it be thought that we have a difficulty in proving, *in this way*, Jesus to be the Messiah, how do the Jews intend

[1] Matt. ix. 27. xii. 23. xv. 22. xxi. 9, 15.

to give this kind of proof, should their expected Messiah come, now that all their genealogies are lost? How could they thus prove that he is the son of David? It will be said, perhaps, This will be proved by miracles or some immediate testimony of God. Be it so: have we not proofs abundant of this kind, that Jesus is the Messiah, the Son of David, independent, as theirs must be, of genealogies? It suffices, as to these, if no evidence can be given that the evangelists altered or misreported the registers. As coadjutors, Matthew and Luke have together given as full a genealogy of Christ from David, as the nature of the case could admit; indeed, as can well be conceived: and he who requires more, is unreasonable.

A great deal of what follows concerning the genealogies, I find much difficulty in understanding, especially about inverting or subverting the laws and order of nature. If Mary were indeed the descendent of David, and Jesus her Son, I concluded that he must be of the seed of David, without taking the question concerning his father into the account. But I suppose it to be meant, that, though a man be the *son* of his mother, he is the *seed* of his father only, and not of his mother, who is the ground, not the seed. If this be the meaning, it aims to prove that it is impossible for one born of a woman, without a human father, to be the seed of David, or indeed of any other man: that is, to deny that any arguments could possibly prove our doctrine of the incarnation of Christ to be true. If so, all the argument about the genealogies comes to nothing.

But this subject must be reserved for discussion in another way; when it will be attempted to prove, that the Messiah was predicted in the Old Testament, as one who would have no human father. I shall here only add, that the word *seed*, in this sense, is generally if not always used of the father, and not the mother, except the first promise of the Messiah. "I will put enmity "between thee and the woman, and between thy "seed and her seed, it shall bruise thy head, and "thou shalt bruise his heel."[1] Here one is called "the seed of the woman:" but it cannot be expected, that Jews will accord with Christians in the interpretation. The circumstance, however, is very remarkable. Eve says, "God hath ap-"pointed me another seed, instead of Abel:" this may be an exception, but it is not clearly so.

—But of the five proofs ascribed to me, as given of Christ's descent from David, I meant only one as a *direct* proof; namely, that Mary being the daughter of *Heli* who was descended from David, *she* was descended from David, and that Jesus was *her* son: which is fully conclusive. The others were adduced, as collateral circumstances, favourable to the interpretation given of the genealogy in Luke. A father-in-law cannot constitute his wife's son a lineal descendent: but if it be clear, that Joseph married the daughter of Heli, who descended from David, it proves that this wife and her son were the lineal descendents of David.

I was not conscious, that in speaking of Zach-

[1] Gen. iii. 15.

arish being *intimately acquainted* with Mary, his wife's cousin, I said any thing inconsistent with reverence of religion. The word *intimate* is often used in the inoffensive sense which I intended. But I am very willing to substitute any other word, which may convey the idea of his well knowing of what family and kindred she was.—As to *preceptorial authority*, &c. If in writing, perhaps too hastily, and not fully expecting that my remarks, would be printed without revisal, I assumed any thing unbecoming, I am sorry for it. It does not indeed appear to me that I did: but we are not competent to judge of ourselves, and our own compositions, in this respect; and I must cast myself on the indulgence of the public, and the candour of the Jews themselves; whom I do not mean in any degree to offend, in word or deed.

P. S. It is a mistake of the Jews, if they suppose Christians to materialize, or corporalize the the divine ESSENCE. The human nature of Christ is not the essence of the Deity, but as the temple in which he dwells. "No man hath seen God at "any time." "Whom no man hath seen, or can "see."[1] The human and divine natures are supposed to be preserved perfectly distinct, though they are united in the person of Emmanuel. 'As the reasonable soul and flesh are one man, 'so God and man are one Christ.' Does this materialize, or corporalize, either the reasonable soul of man or the divine essence?——In S. M.'s former letter he says, "The Lord (*Adonai*) said "unto my Lord (*Adoni*)." My Hebrew Bibles have JEHOVAH, not *Adonai*.

[1] 1 John i. 18. 1 Tim. vi. 16.

XI.

FROM THE

SAILOR'S MAGAZINE.

Aston Sandford, Oct. 17, 1820.

REV. AND DEAR SIR,

I am much obliged to you and to the Committee for the pamphlets, and the numbers of the Sailor's Magazine, which you sent me. My inland situation, and my very trifling knowledge of nautical affairs, preclude me from the hope of circulating or contributing to the Sailor's Magazine; but I own I have been much gratified, and, I hope, edified by reading it. I had learned that some attempts had been made, and were making, not only by dispersing bibles and tracts, but by prayer meetings and sermons in ships for the benefit of the seamen; who have in general, alas! been so greatly and shamefully neglected: but I was by no means aware that the whole concern had been so arranged into regular plans, and carried to such an extent, as it has been and is likely to be, and with such promising tokens and evident instances of success: for which I desire to bless God: and

I hope I have been led far more than hitherto to remember the poor seamen in my prayers.

I do not so much wonder at the appearances of success, or at the evident good in many cases done. *It is fresh ground*, and the very idea, 'These persons care for our souls, which none 'formerly did,' is very interesting and conciliating to the poor sailors. At the same time, it seems an object aimed at, in prospering which the blessing of God may especially be expected.

I have no knowledge of sailors as such, but I was above seventeen years visiting chaplain at the Lock Hospital; where probably every year from sixty to a hundred sailors were present, and those it may be supposed as profligate as any could be. I have reason to think that they, scarcely any of them, were at all acquainted with the first principles of Christianity: yet I found them, perhaps more than any other patients, capable of being impressed and affected. I visited them twice a week in the wards, some in bed, and some not. I took some striking portion of scripture, and read and talked to them, and then prayed with them. I never stayed to argue the point about the truth of the scriptures, or of this or the other doctrine. I assumed it as certain, that we are the responsible creatures and subjects of Almighty God; that there is an eternal world, and an eternal judgment; that we are all sinners, deserving God's wrath and damnation; that God is rich in mercy, has provided and revealed salvation in Christ his Son, in his person, righteousness, atonement, and intercession; that they, and the very chief of sinners, were invited to partake of it; that all

who believed with a right faith would be saved and blessed for ever; that all who did not believe would perish for ever. On this ground I addressed their hearts and consciences, exhorted them to repentance, faith, and prayer, and all the fruits of repentance and faith: with encouragements, warnings, expostulations, persuasions, and occasional explications of the nature of repentance, faith, and prayer; of regeneration, conversion, &c. In this way I never failed to fix attention, and often the rude faces of the seamen and others were bedewed with tears; and I was by them all regarded as their friend.

The nature of the Charity, and other circumstances, prevented my further knowing the effect: in most instances after six or eight weeks they were discharged; but some have challenged me in the street, to thank me for the good they got in the Lock Hospital: and I have heard pleasing accounts of others from their friends.

I thought you might not be uninterested in this abstract of my efforts—a very little, I may say in your line, and on which I look back with more comfort than on many other scenes of my ministry.

Your efforts must in a great measure at first be in the line of the dissenters: and I am glad to find so little like any thing of a party attachment in this respect. To aim at sea language I would say, steer clear of this rock and quicksand, if you would prosper. I should rejoice if a CHURCH ARK could be formed, and respectably supported: but may God prosper every attempt to instruct the

ignorant, and call sinners to repentance, though those employed " follow not with us."

I remain, reverend and dear Sir,

Your friend and fellow servant,

THOMAS SCOTT.

P. S. If any part of the above appears worth inserting in your magazine, you have my consent. I shall send 1*l.* 1*s.* with this, to be applied as you see good in support of the cause: and should I live, which is not likely, till next October, I will get you to call on Mr. Seeley for the same sum. One thing I would hint, that rather *less confidence*, in assuming that persons brought under serious impressions were *actually converted*, would remove a stumbling block out of the way of numerous respectable readers: and probably with Whitefield, Berridge, and many others, you may live to see that you were in a mistake, in this respect, as to many individuals.

POSTHUMOUS PIECES.

The following notes of two sermons were taken in short hand by the Rev. Daniel Wilson, and published by him in the appendix to his funeral sermons for Mr. Scott.

I.—NOTES OF A SERMON

ON ROMANS XV. 29:

"*I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.*"

THE gospel means glad tidings, good news. We live in a day when many things are said about those who preach the gospel, and those who do not preach the gospel; and much is said in reproach of those who make this distinction, and some fear this reproach, and wish to have no distinction.

But there is one road to heaven, and but one; and he who directs a man to this road preaches the gospel; and he who does not does not preach the gospel.

You would distinguish between him who told you the right road to a town, and him who told you the wrong one. Yet you might come back if you mistook and went to a wrong town; but if you mistake the way to heaven, you cannot come back; you are lost for ever.

The question is, "What must I do to be saved?" He that answers that question aright preaches the gospel, though he may mistake on inferior points; and he who does not answer that question aright

does not preach the gospel, whatever else he may preach.

Man is the creature and accountable subject of Almighty God, and he will at last be called to account at God's tribunal for all he has said and done in this world. The rule of that judgment will be, as far as regards professed Christians, that holy law which commands us to love God with all our heart, and mind, and soul, and strength, and our neighbour as ourselves. And the sentence is, "Cursed is every one that continueth not in all "things which are written in the book of the law, "to do them."[1] If you have not thus continued in all things, you stand before God, as a robber, or as he who has otherwise broken the laws, does in respect of his country: you forfeit the protection of God's law, and are exposed to its curse. "As "many as are of the works of the law are under "the curse."[2] "The wrath of God is revealed "from heaven against all ungodliness and unrighteousness of men, who hold the truth in "unrighteousness."[3]

This you will say, is not the gospel. No, it is not: but you cannot recommend a medicine to those who feel no need of it. This makes *way* for the gospel; "The scripture hath concluded "all under sin, that the promise by faith of Jesus "Christ might be given to them that believe."[4]

"It is appointed unto men once to die."[5] "In "the day that thou eatest thereof, thou shalt surely "die."[6] Man fell in Adam. We are 'conceived

[1] Gal. iii. 10. [2] Gal. iii. 10. [3] Rom. i. 18.
[4] Gal. iii. 22. [5] Heb. ix. 29. [6] Gen. ii. 17.

'in sin,' and are "by nature children of wrath."[1] We break God's laws by actual sin; we are "chil-"dren of disobedience."[2] Thus we are lost, ruined, undone, without strength, without any thing. He that never learnt this, must learn it, either by believing God's testimony now, or by suffering hereafter what God threatens.

Now appears the revelation of mercy. "God so "loved the world, that he gave his only begotten "Son, that whosoever believeth in him should "not perish, but have everlasting life."[3] In this revelation of mercy is contained the doctrine of the Trinity, one God in three Persons—that one "name" in which we are baptized, that one name in which are blessed.

Salvation for lost man is from God's mercy, free, undeserved mercy. "By grace are ye "saved."[4] "The kindness and love of God our "Saviour towards man appeared."[5]

It comes through Christ, the only begotten Son of the Father, who 'for us men and for our 'salvation came down from heaven, and was in-'carnate by the Holy Ghost of the Virgin Mary, 'and was made man, and was crucified for us 'under Pontius Pilate.' His person as Immanuel, God with us, "the mediator between God and "man, the man Christ Jesus;"[6] the honour he put on the law by his obedience; his bearing of the curse by his passion and death; the victory he obtained in his resurrection; and his pouring

[1] Ps. li. 5. Eph. ii. 3. [2] Eph. ii. 2. [3] John iii. 16.
[4] Eph. ii. 8. [5] Tit. ii. 4. [6] 1 Tim. ii. 5.

out of the Spirit on us, "that the Lord God "might dwell among us:"[1] these are the proper and peculiar truths of the gospel.

The doctrine of the Holy Ghost, 'which pro-'ceedeth from the Father and the Son,' follows. "If ye being evil know how to give good gifts "unto your children, how much more shall your "Father which is in heaven give his Holy Spirit "to them that ask him."[2] He "convinces men "of sin, of righteousness, and of judgment."[3] He prepares the souls of men by his grace to welcome the salvation of Christ: he "glorifies "Christ."[4] He is the Spirit of life, consolation, and sanctification. He that drinks of this water, shall find it a "well of water springing up into "everlasting life."[5] The Holy Spirit makes us spiritually minded, and causes us to bring forth "the fruits of the Spirit," and abound in every good work.

Thus the sinner, taken from the borders of hell, is pardoned, justified, sanctified, and taught to lead a sober, righteous, and godly life. He depends on God's mercy for all he wants, and gives God all the glory.

I only give a general outline. We are all lost: it is glad tidings that there is a Saviour, and that he died to save the lost: we are ambassadors of Christ, beseeching you to be reconciled to God: the Spirit of God is promised to give success to the word; and thus men repent, believe, love

[1] Ps. lxviii. [2] Luke xi. 13. [3] John xvi. 8.
[4] John xvi. 14. [5] John iv. 14.

God, love one another, become examples to the world, and blessings to themselves and their families.

I need say little respecting "the *fulness of the* "*blessing* of the gospel of Christ;" for all who agree with me in what I have already stated must understand this part of the subject. For what is there in man however wicked, bad, or fixed in strong habits of sin, which the gospel does not propose to remedy? What dost thou want, my fellow-sinner, which the gospel does not call upon thee and intreat thee most earnestly to accept? God becomes, as it were, thy suppliant, and begs of thee to be reconciled. And wilt thou refuse? "Hast thou an arm like God, canst thou thunder "with a voice like his?" Wilt thou dare to stand out? Wilt thou reject his offers of reconciliation?

Again, is there any blessing in the gospel which you do not want? Do you not need forgiveness of sins? You, who are coming to church and saying, 'Lord, have mercy upon me, and incline 'my heart to keep thy law?' if you did not need mercy before, yet you want it afterwards for the solemn mockery you have made of God. Is there any one, in like manner, who does not need illumination, strength, comfort, deliverance? There is no blessing which you do not want; there is no blessing which you can want to bring you to heaven, which the gospel does not confer; and so confer, that it is "without money and without "price."

It is not to be bought or earned, but to be

begged. This offends the proud; but the meek and contrite rejoice. If it were to be bought, they know they have no money: if it were to be obtained by merit, they know they have no goodness: but, if it is to be freely received, then they have hope.

What it is for a minister "to come in the ful-"ness of the blessing of the gospel," will now be readily understood.

It means, in general, that not only one or two obtain a blessing from his ministry, but that large numbers receive the blessing, yea, "the fulness "of the blessing of the gospel."

When Peter first preached the gospel of repentance and remission of sins, he went amongst the murderers of Christ in the fulness of this blessing. Three thousand were converted in one day; soon they became five thousand; and soon tens of thousands believed and "continued stead-"fast in the apostle's doctrine and fellowship, and "were of one heart and one soul, and great "grace was upon them all."

Persecution afterwards "arose because of the "word," and the apostles were dispersed, and wherever they went they went as missionaries, and scattered the light of the gospel in all places around. They came to Antioch, and a company there believed and walked "in the fear of the "Lord and the comfort of the Holy Ghost, and "were multiplied." So, when the apostle Paul went to Thessalonica, we learn from his epistle, that "his entrance in was not in vain; but they "became an example to all that believe; and "from them sounded out the word of the Lord;"

for "they turned to God from idols, to serve the "living and true God, and to wait for his Son "from heaven."[1]

From these instances you may see what I mean by a minister "coming in the fulness of the blessing "of the gospel of Christ." It is when hundreds are brought to repentance, faith, and newness of life; when all that appear converted, or almost all (for a few even in the primitive church were deceivers,) are of one heart and soul, and live in holy communion, and forget their worldly habits and connexions, and impart to each other, and walk in the fear of God and the comfort of the Holy Ghost, and maintain an upright, cheerful, thankful, benevolent, heavenly mind and conversation; when "the Lord adds to the church daily "such as shall be saved;" when some are sent forth as ministers and missionaries to heathen lands; when new churches are founded; when at home and abroad truth kindles, like a fire, and spreads from heart to heart, from family to family, from neighbourhood to neighbourhood, from country to country: when the word of the Lord "runs "and is glorified:" when the gospel is "preached "with the Holy Ghost sent down from heaven."

Thus it was in the primitive times with Peter, Paul, and all the apostles. The "fishers of men" cast a wide net and took large shoals. Now the case is altered; we only catch a single fish now and then. But it was not merely in the primitive times, but, in various ages and in different parts of the Christian church since, there have been

[1] 1 Thess. i. 7—10.

revivals of religion, and great things have been done. In the days of St. Augustine, and at the blessed Reformation, this was the case. In the time of Mr. Whitefield, and Mr. Wesley, also, great numbers were truly converted, whatever errors were mixed with their proceedings. Whenever things like these are seen, whenever numbers are brought to fear God, and repent and love Christ, and live holy lives, then the gospel is preached in the "fulness of blessing."

But these are blessings of which our fathers have told us: we have scarcely ever seen them ourselves. I have been thirty-eight years a fisher of men, and not quite unsuccessful; but I never yet saw any of this "fulness of the blessing "of the gospel of Christ." Our profession, indeed, is such, that the least success in it is better than the greatest in any other. One soul brought to salvation is worth more than all the glories of the world. If but a single sinner repents, there is joy in heaven—the only event on earth that we know of, that occasions that joy. If a man were to labour thirty-eight years, and gain but one soul, he might consider himself as greatly honoured. Still, who, that loves his Saviour and has compassion for the souls of men, would not long for more enlarged success? I would thank God for even a single soul enlightened and pardoned and sanctified; but yet, if all my parish were converted, and there were only one left in his sins, I would have a struggle with the devil for that one. There are in the present day an increasing number of gospel-ministers, and by all some good is done; and in a course of years we get together

a little circle of converts. But such success as I understand by the fulness of the blessing has not been vouchsafed to any of us in these days. I am not speaking of the comparative success which one minister may have above another, but the success of all of us put together, would be but little compared with that of Paul or Peter.

It may be important to inquire, What can be the reason of this? "Is the Lord's arm shortened "that it cannot save?" Is the gospel another thing than it was once? Are we to say that we cannot work miracles? Miracles never converted men, except as the grace of God wrought with them. There cannot be a greater mistake than to think that miracles can change the heart. It is the ordinary grace of the Holy Spirit which produces that change. It was this that converted Saul into Paul.

Are we to resolve it into God's sovereignty? He is sovereign; but a holy, righteous, just one: he "delighteth in mercy;" and he hath promised that "his word shall not return unto him void, "but shall prosper in the thing whereunto he "sends it." I do not say, however, that we are to resolve it all into human causes; God's purposes and sovereignty may well be most seriously considered; but then we must not cast the weight on that. Our duty, and not God's secret will, is our concern. Generally God works in proportion to the fitness of the instruments. If we quiet ourselves on the supposed ground of God's sovereignty, we tempt God, and shall assuredly not have the blessing. We may therefore properly

inquire, if there be no reasons which may account for this want amongst us of the fulness of the blessing of the Gospel of Christ.—

We may inquire whether our modern preachers of the gospel do so prominently hold out the peculiarities of Christianity, as the apostles did: whether they come with the holy law of God as the ministration of condemnation in one hand, and the gospel of Christ as the ministration of life in the other; whether they warn sinners, like John the Baptist, not to trust in any outward forms, and then point out to them the Lamb of God; whether Christ crucified is the great subject of their instructions; and they say with St. Paul, "God forbid "that I should glory, save in the cross of our Lord "Jesus Christ, by which the world is crucified "unto me, and I unto the world." Many persons who are said to preach the gospel may have exhibited Christ in the picture; but the question is whether the Saviour has not been rather in the back ground; whether they have not been ashamed of bringing him fully forward; whether they have not hidden and covered something of Christ and his cross.

It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power in the work of conversion; whether we do not hold the doctrine of the Holy Spirit slightly? For, if we do not honour the Spirit, how can we expect that he will honour our ministry? Matters are more promising in this respect now than they were twenty years back; but I have heard and read sermons in which Christ was exhibited, but

the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men; but, when we have done all, it is the Spirit of God who alone can quicken the dead and enlighten the blind; and, if we depend not on him, we shall not, we cannot, succeed.

Some, on the other hand, may be inclined so to look to God, as to neglect the means which God has appointed to be used. A man may say, 'The blessing must come from God; I can do nothing of myself, and therefore I will do nothing at all.' This is not trusting God, but tempting him. Our speculating on God's commands, instead of obeying them, is most criminal. If the prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him? A great deal of gospel-truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask or expect this fulness, we have no idea of it, it does not enter our minds. Can we wonder, then, that the Lord says to us, "According to thy faith be "it unto thee?" But the apostles went forth, and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without

success. They may go through a formal set of observances, and be contented; instead of examining their ministry and their whole conduct, and saying, "Shew me wherefore thou contendest with me." If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net, and pleasant companions, and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this [1] may arise from a seeming humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the gospel of Christ.

There is a want of that holy heavenly temper, and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so

[1] Q. Our expecting and asking for but little success.—J. S.

honourable to the gospel as it might be? Our example is not a scandal; but can we say with the apostle, "I have coveted no man's silver or "gold, or apparel?" Can we say, "Ye know how "holily, and justly, and unblameably we behaved "ourselves among you that believe?" Do we embody Christianity? Do we not only put a copy before others and leave them to write, but take the pen and shew them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say if he were to come amongst us? Would he not have reason to say, "All seek their own, none the things that are "Jesus Christ's?" Are we not fishers of ease, fame, money; rather than "fishers of men?"

You may perhaps say, If this be the character of the minister who "comes in the fulness of the "blessing of the gospel of Christ," there are a great many who are very far from it. No doubt there are: but, remember, a Christian is a devout penitent, reconciled to God, and obeying the gospel: and yet you are all called Christians. And do you wonder, then, that many are called ministers, who are not what they should be? It is not their fault as ministers, but as men. What makes nominal Christians, makes nominal ministers; but neither the one nor the other can be accepted of God. When you had a minister who did not care for your souls, did you earnestly pray for him? Or did you neglect him as much as he neglected you? If you did not pray for one to teach you aright, what wonder if God permitted one to come

who taught you wrong? Complaints and murmurs are not the way to obtain good ministers, but prayer, fervent importunate prayer.

Some of you may think, however, that all these sentiments in religion are new, and that we who preach them have some peculiar notions. But no, my brethren, they are not new. There are hundreds and thousands of ministers who preach no salvation but in conversion, forgiveness, newness of heart, and its holy fruits. Look into your Prayer Books: it is the doctrine of every part of them. Look into your Bibles, and you find it there. It is not new, except as every thing is new that we have never attended to. It is as old as the reformers, who died martyrs for professing it. It is as old as the apostles. It is as old for substance, as Abraham, and even as the promise given after the fall. It is only because we have never studied these matters, that we think them new.

II.—NOTES OF A SERMON

PREACHED BEFORE A PRIVATE SOCIETY OF CLERGYMEN, JUNE 25, 1818.

ON 2 COR. II. 16:

"Who is sufficient for these things?"

The apostle speaks in the verses connected with my text of "a triumph in Christ," and a "savour "of the knowledge of Christ being made manifest "in every place." "For we are a sweet savour "unto Christ (he adds) in them that are saved, "and in them that perish; to the one we are the "savour of life unto life, and to the other the "savour of death unto death." He then exclaims, in the words immediately before us, "Who is sufficient for these things?" and proceeds to say, "For we are not as many, which "corrupt the word of God, but as of sincerity, "but as of God, in the sight of God speak we in "Christ." Even in the apostles' days we see that there were many false teachers who acted like dishonest vintners, who debase their wine with some unwholesome mixture. They dilute it, and deprive it of its real strength; and then, to keep up its appearance and spirit, add some poisonous ingredients. The liquor still looks like wine, and tastes somewhat like it, and the fraud is not easy to be detected; but, instead of being a

medicine, it is in fact a destructive poison. Thus false teachers act with the gospel. They preach many truths, but they covertly either leave out some essential part of Christianity, or put in some material error of their own. Men not established in the faith do not understand the difference; they know some of the doctrine is good, they take the whole of it to be consistent with the gospel, and they follow it without suspicion to their own ruin.

"Who, then, is sufficient for these things?" This is our subject; but I shall also take some notice of the beginning of the following chapter: "We are not sufficient of ourselves, to think any "thing as of ourselves, but our sufficiency is of "God."

I. Let us first consider "these things;" that is, the preaching of the uncorrupted word of God—the discharge of the duties of that ministry which is "a savour of life unto life, or of death "unto death."

To this end consider 1st, What the holy scriptures speak *of* ministers; 2d, What they say *to* them.

1. We are to be "accounted ministers of "Christ, and *stewards* of the mysteries of God."[1] A minister is a steward of the unsearchable riches of Christ; a steward, not of some great personage on earth, as we read of the steward of Joseph's house, and of Eliezer the steward of Abraham's, but the steward of Christ himself; a steward, not as to some subordinate duties in the house, but as

[1] 1 Cor. iv. 1.

to the highest parts of the office—"of the mys-"teries of God"—of the peculiar and distinguishing doctrines of Christ Jesus.

We are *watchmen*. "Son of man, I have set "thee as a watchman to the house of Israel;—give "them warning from me." Who then is sufficient for these things? Men wish us to speak "smooth things" to them, and they complain of our roughness and zeal; but no one thinks gentleness and soothing behaviour the characteristic excellence of a watchman, who is to sound the alarm, to be always on his guard, to awaken those who are asleep in the midst of danger; and who, if he do not do all this, is accountable for all the consequences. "If thou give not warning, "the wicked man shall die in his iniquity, but "his blood will I require at the watchman's "hand."[1]

We are *ambassadors*, not from some earthly prince, but from the great God of heaven. Some object to this word being used of ministers in the present day, and would confine it to the apostles. Well, let them call us envoys, messengers, servants, or any lower name; it is the same thing; the honour arises not from the person who is sent, or the name he bears, but from the majesty of the King of kings who sends him.[2]

We are *fellow-workers with God*,[3] his humble instruments and cooperators in the great work of salvation; whilst the wicked are fellow-workers with the devil in promoting the destruction of souls.

[1] Ezek. xxxiii. 1—6. [2] 2 Cor. v. 20. [3] 1 Cor. iii. 9.

We are also *workmen* generally; and it is our duty to be approved of God as such, as "workmen that need not to be ashamed, rightly "dividing the word of truth."[1]

We are to be *wise master-builders*,[2] who lay the true foundation of all doctrine, Jesus Christ and him crucified; and who build on it in gold, silver, precious stones.

But, 2. What does the scripture say to these ministers? Thrice did our Lord say to Peter, Simon, son of Jonas, lovest thou me? and thrice enjoined on him, as the greatest proof of that love, "Feed my sheep; Feed my lambs."[3] The love of Christ is to be our supreme motive in our ministry, so that we may take delight in feeding his flock.

The same apostle who received this command speaks thus: "The elders which are among you, "I exhort, who am also an elder, and a witness "of the sufferings of Christ, and also a partaker "of the glory that shall be revealed; feed the "flock of God which is among you, taking the "oversight thereof, not by constraint, but will-"ingly; not for filthy lucre, but of a ready mind: "neither as being lords over God's heritage, but "being ensamples to the flock. And, when the "chief Shepherd shall appear, ye shall receive a "crown of glory which fadeth not away."[4] This address I have endeavoured to make my rule throughout my ministry. Especially consider the words, "Not for filthy lucre, but of a ready

[1] 2 Tim. ii. 15.
[2] 1 Cor. iii. 10.
[3] John xxi. 15—17.
[4] 1 Pet. v. 1—5.

"mind." Lucre is always joined in the New Testament with the epithet *filthy*, and is always used of ministers, pointing out one principal snare to which they would be exposed.

Again, St. Paul said to the elders of Ephesus, "Take heed unto yourselves and to all the flock, "over the which the Holy Ghost hath made you "overseers,"—that is, bishops,—for it is agreed, I believe, that the word was used at first both of bishops and elders—"to feed the church of God, "which he hath purchased with his own blood;" for "grievous wolves would enter in, not sparing "the flock; and of their own selves would men "arise, speaking perverse things, to draw away "disciples after them."[1]

But I must forbear. I will only quote two or three passages more from the Epistles of St. Paul to Timothy and Titus. "Let no man despise "thy youth; but be thou an example to the be-"lievers, in word, in conversation, in charity, in "spirit, in faith, in purity. Till I come, give at-"tendance to reading, to exhortation, to doctrine. "Neglect not the gift that is in thee..... Medi-"tate upon these things, give thyself wholly to "them, that thy profiting may appear unto all "men. Take heed unto thyself, and unto the "doctrine: continue in them, for in doing this "thou shalt both save thyself and them that hear "thee."[2]—Again, "But thou, O man of God, "flee these things, and follow after righteousness, "godliness, faith, love, patience, meekness."[3]

[1] Acts xx. 28—30. [2] 1 Tim. iv. 12—16.
[3] 1 Tim. vi. 11.

Lastly, "In all things shewing thyself a pattern "of good works; in doctrine shewing uncorrupt-"ness, gravity, sincerity, sound speech that can-"not be condemned, that he that is of the "contrary part may be ashamed, having no evil "thing to say of you."[1]

My brethren, I would "magnify mine office," though I would abase myself. The work of the ministry appears to me so great, that nothing else comparatively seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of his nation; but he would "preach the gospel "to the poor."

This gospel tends immediately to promote all that is good and praiseworthy among men. It not only teaches men to save their souls, but it makes them good subjects, obedient servants, faithful friends, upright tradesmen, just and equal masters. It does more to bind men to each other by the strongest bonds of moral obligation, and thus to preserve good order in civil society, than parliaments, and laws, and magistrates, and prisons. A gentleman of large landed property lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were never disposed to injure his property; whilst on another they were turbulent and profligate, idle and injurious. And he publicly confessed, that the difference arose from the one people having the instruction of faithful, pious ministers, and the other not. If pure Christianity were

[1] Titus ii. 7.

universally known and obeyed, the whole face of human society would be changed.

But, "Who is sufficient for these things?"—for preaching a doctrine so pure, for living a life so holy, for answering the demands which the passages I have quoted clearly make on them? Especially when we consider further, that all this is to be done by them in a wicked and corrupt world. When men in general are engaged in a great and arduous work, they commonly are supported by the honour and praise of men. Fame is their stimulus and reward. But we have often to preach the gospel under hardship, ill-usage, and misrepresentation. We have to go "through evil report and through good report." We have to bear the calumny and unkindness of men, for declaring the very truths which our Articles require us to preach, and which we have solomnly promised to preach. And, in return, we are to arm ourselves with meekness, patience, prudence, and fortitude. To persevere in faithfully preaching the gospel requires more courage and boldness than to be a hero, and as much meekness and willingness to endure suffering as a martyr.

II. But I must not dwell longer on these points; I come, secondly, to consider who we are who are employed about "these things." Whom does God commission to preach the gospel?

Not angels—though we might have thought that this office would best have become them—but us men. Angels could not have spoken in the same manner as sinners, who had tasted the bitterness of sin, and the sweetness of mercy.

We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God. We were enemies and alienated in our minds by wicked works; but God hath "reconciled" us to himself by Jesus Christ, and hath given to us "the ministry of reconciliation," and sent us to say to our fellow-sinners, "Be *ye* also reconciled "to God." We are men "of like passions" with you: not men of like passions in the sense of being men under the influence of sinful affections like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same sin "dwelling "in" us, the same dislike of shame, hardship, reproach, and pain, as others: men just like others, except as the grace of God has made us to differ, and as we possess qualifications for our peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest youth, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us entered the ministry with corrupt and worldly motives, and have since been awakened to a sense of our duties. Or, if we began our ministry in some measure aright, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace of God which first converted and pardoned us, and then

condescended to send us out for the conversion and salvation of others; yet we have to lament opportunity and time lost beyond recovery, and mischief done to ourselves and others.

The reason why we have "this treasure" of the gospel "in earthen vessels" is, "that the "excellency of the power may be of God, and "not of man;" and this excellency often appears most clearly when the frailty and weakness of the instrument are most apparent, perhaps even when the vessel itself is broken to pieces. "Not "many wise, not many mighty, not many noble "are called." There are a few ministers in every age who are men of considerable talents and learning, and some have natural powers of persuasion and eloquence; but in general ministers are men of an ordinary stamp, and not remarkable for genius, learning, or accomplishments. I doubt much whether St. Paul had the extraordinary genius which it is the fashion to ascribe to him. He was undoubtedly a man of sound understanding, a conclusive reasoner; and capable of delivering his message in a commanding and most impressive manner. The force of his language is also at times surprising. But he does not appear to me to have been a man of brilliant genius and first-rate talents. He tells us himself that he was "rude in speech." This "plainness "of speech" arose, no doubt, in part from his determining "to know nothing but Jesus Christ "and him crucified;" but I confess I see nothing in his natural endowments beyond what was solid and manly. I find something like the energy of Demosthenes in his writings, but

little of the splendid genius of some other writers.[1]

[1] I confess I cannot but regard this passage concerning the endowments of the apostle Paul with some distrust. If it be 'fashionable' to overrate his powers (a position which perhaps may be more true of his *learning* than of his *talents*,) yet surely he is here underrated. To speak only of 'energy' in Demosthenes must be far from doing justice to that great writer: and it would be the same, I think, to allow St. Paul to resemble him *only* in his energy. There is a *grandeur* of mind about them both, which is one of the highest qualifications. The apostle has an intellect which teems with great thoughts, and a soul which is ever warmed, and animated, and even *glowing* under the influence of them. Nor is this to be attributed only to his inspiration. In inspiring, the divine spirit evidently does not *unmake* the man: whence every sacred writer has his own peculiar character and style of composition. Indeed I am much mistaken, if fine specimens of most of the higher excellencies of writing, those which bespeak the man of talent and genius, are not to be found in St. Paul. What can surpass in *pathos* his charge to the Ephesian elders, Acts xx; and what in *sublimity* all the latter part of Rom. viii., (v. 18 to the end,) 1 Cor. xv. and 2 Cor. iv. v. and many other passages? What admirable address appears in many parts of his Epistles to the Corinthians, and in his replies to Festus, Agrippa, and others? What pointed and powerful application have we throughout the latter half of Rom. ii.: what elevated devotion in Eph. iii. 14—21: what lofty anticipation in 2 Tim. vi. 7, 8. Of his vehement and powerful *argumentation* no specimens need be adduced: it is allowed on all hands. A noble *ardour* breathes through all his compositions, and frequently it breaks forth in the finest strains. "I am "a debtor both to the Greeks and to the barbarians, both to the "wise and to the unwise, &c.: I am not ashamed of the gospel "of Christ, for it is the power of God unto salvation," &c. (Rom. i. 14, &c.) "Thanks be to God who always causeth "us to triumph in Christ," &c. (2 Cor. ii. 14, &c.) "O ye "Corinthians our mouth is opened unto you, our heart is en-"larged," &c. (See 2 Cor. vi. throughout: also Phil. iv. 11—13.) What energetic and comprehensive *conciseness* is

In this indeed I may be wrong; but it is quite certain that the ministers of God in general are not men of very great learning or attainments, as to worldly matters. God never indeed sent a man on a message who was naturally incompetent to the delivery of it, and all means of study and improvement are to be diligently used; but our trust is not in the flesh; we claim no human ability or skill, but are content to be poor and lowly.

If there are two ministers, the one brilliant and admired, the other of inferior parts, but fervent devotion; the more pious man will on the whole be decidedly the most useful—and for this plain reason, that "the excellency of the power "is of God, and not of men."

Still, if we united all the wisdom of Solomon, with all the meekness of Moses, and all the courage and zeal of St. Paul; if we possessed, besides, all the talents and learning and powers

found in many of his detached expressions, "To me to live is "Christ, and to die is gain." "Now we live, if ye stand fast in "the Lord."—On the other hand, in the calm and temperate style, where was ever a finer enumeration of specific qualities than in the description of Charity, 1 Cor. xiii.? or where a superior illustration of the rule, *quicquid precipies, brevis esto*, than Rom. xii. furnishes? What *tenderness* do very many passages exhibit! Phil. ii. 26, 27. iv. 1. &c. What a combination is there in one verse, Acts xxi. 13. Their "weeping" went near "to break "his heart," though he was "ready *to die* for the Lord Jesus." The observant reader will readily multiply instances. Indeed we cannot converse with St. Paul without feeling ourselves in the society of a superior spirit.—And of this no one was more sensible than the preacher of the sermon before us; though he here seems to me to have allowed too little to the apostle's natural genius.—J. S.

of persuasion—and, what is more, all the holiness and love to the Saviour of all the saints in every age; we might even yet well exclaim, "Who is sufficient for these things?"

III. I come now to shew, thirdly, The effect which these considerations should have, not to dismay us, but to humble us, and to teach us that our sufficiency is of God.

What we have been stating should not lead to despondency or distress, but should quicken us from our sloth and self-dependence, and shew us where our sufficiency must be, and excite us to diligence and prayer. You cannot derive your sufficiency from universities and schools of learning; nor, on the other hand, from an untaught genius which despises them. It is not the learning, nor the want of learning, which is dangerous in itself. It is the pride of learning, and the pride of talent, which form the disqualification: not the learning, but the pride of it. And accordingly those who have superior abilities and attainments have generally need of greater trials, sufferings, thorns in the flesh, messengers of Satan to buffet them, lest they should be exalted above measure. They are thus kept under by severe discipline.

Ministers are officers and soldiers of Christ; they lead on the army, and therefore are peculiarly the object of Satan's enmity and opposition. And God permits this state of temptation and difficulty, in order "to humble us and prove us," and also to teach us "to speak a word in season "to him that is weary."

"Our sufficiency is of God" We must be-

ome as little children; we must "be fools, that we may be wise;" we must sit down and learn t the feet of Christ, if we would teach others. A minister must be a learner himself as well as a eacher. He who is always spending and never ollecting, will soon be a bankrupt. The more a inister teaches, the more he must learn of his laster; and this not only for a few years, but he ust be a scholar in Christ's school all his life: e must be in the posture of one who says, 'Lord, I have no wisdom, I have no strength, I have no power in myself; supply me with all I need out of thy fulness!'

A beautiful passage in one of our collects exresses exactly what I mean: 'Without whom nothing is strong, nothing is holy.' "The unsearchable riches of Christ" are our only reource. We want no other supply. We go not to chools of learning or philosophy. We want no ew revelation; we trust to no wild and enthuiastic spirit. We apply humbly to God alone, elieving that he will supply all our need out of his riches in glory by Christ Jesus."

"Sufficient:" but for what? To be apostles nd evangelists? No. We claim no miraculous owers, nor any extraordinary commission. We re ordinary, humble ministers of God's word. We pray to be sufficient for the quiet and retired uties of our country parishes, where most of us re placed. God gives each minister a sufficiency or the post to which he has called him. A man nay be equal to a village church, and not to one n a populous town. Many ministers have erred rofully by forgetting this. They were humble,

and useful, and sufficient for their work in a retired situation; but the devil tempted them to discontent: they began to think they were buried alive, were lost, were in a situation below their talents: they left their situation, and went up to London. God had not given them talents and grace for the new part to which he had not called them: they lost their usefulness, and dwindled into insignificance. Discontent is a bad guide. Ministers should wait till they are first invited by others, and encouraged by the calmer judgment of their older friends, and not take hasty steps themselves.

We must simply aim at the glory of God, and continue labouring in our proper station, if we would hope that his grace will be sufficient for us. God will teach and support us day by day, week by week, and month by month. He will carry us on and support us through all, and will accept us in our work. The minister's motto should be, " I seek not *your's*, but you."

I have now to conclude with some practical addresses to the different classes of my hearers.

I shall first address the congregation generally, and then my reverend brethren in the ministry.

1. I speak to my congregation. I shall not flatter you, my brethren, by telling you that I think you are all in the way to heaven. I do not think that half of you are in the way to it. Many will come and hear sermons, who have only " a " form of knowledge and of truth in the law," just as others have only " a form of godliness." Remember then, in proportion as your ministers

are humble and diligent and faithful, your doom will be more dreadful if you perish. As to myself, I have "done what I could;" I have preached to you the plain truths of the gospel; and, though I cannot say such striking things, and speak in the way as some others do, yet I have "not "shunned to declare to you all the counsel of "God." Remember then, if we are not a savour of life unto life, we shall be a savour of death unto death. If you die in your sins, and hear at last those awful words, "Depart from me, ye cursed, "into everlasting fire, prepared for the devil and "his angels," I shall say and testify before God, that it is not my fault, for that I "warned and "exhorted and entreated every one of you, as a "father doth his children:" the fault is entirely your own, and your judgment will be just.

But I would rather speak to those of you who have obeyed the gospel. I would speak to you of the duties which you owe to your ministers. I do not mean as to temporal things. On some occasions, it might be proper to dwell on the support which a people owe to their minister. But I have never sought much of these things. Nor would I dwell on the kindness and civility which you should shew us. We thank you for this; but this is not enough: we want far more than this. We want you to feel the immense difficulty of the work in which we are engaged, and to consider how much we need on your part *meekness*, *patience*, and *forbearance*. Do not think we are angels, do not expect us to be faultless. Do not suppose, if you see faults in us, that

our ministry is to be blamed and neglected. But bear with us.

We want your *prayers*. Those who are most ready to find fault with their ministers, are generally the last to pray for them. How can you expect them to come to you in the fulness of the blessing of the gospel of peace, if you do not labour constantly in prayer for them?

We need your *help* with your children, neighbours, and the poor. You must do much; a minister cannot do every thing. Where much is to be done, if all is left to the minister, much will be left undone.

We want your *example* to confirm what we preach; that, whilst we explain what Christianity is, you may exhibit what it is, in your spirit and conduct. Ye should be "our epistles, known "and read of all men."

2. My brethren in the ministry, I turn to you. I know I cannot say to you absolutely as St. Paul did, "I shall see your face again no more;" but I think it most probable I never shall. I have no right to speak to you. I need to be exhorted myself. But I cannot but express the joy I feel in once more addressing you; and I pray God to strengthen me this once in speaking to you. I ought not perhaps to speak of myself; but, as an old man, I may say it has long been my earnest desire to encourage and strengthen my younger brethren by every means in my power. I rejoice that the number of those who preach and live Christ crucified is so greatly increased. My prayer is, that, while I "decrease," they may

" increase" in number, wisdom, courage, meekness, disinterestedness, heavenly-mindedness and zeal, a thousand fold, they and their children. I would wish to encourage you now this last time. I would I could say more in the spirit of the apostle, " For I am now ready to be offered, and " the time of my departure is at hand. I have " fought a good fight, I have finished my course, " I have kept the faith. Henceforth there is laid " up for me a crown of righteousness, which the " Lord the righteous Judge shall give me at that " day: and not to me only, but unto all them " also that love his appearing." Beware, O beware, my brethren, of blotting your ministry, and dishonouring it by your inconsistent spirit or conduct. A holy life is the minister's strength. And, if you lost your time in early life, before you knew the grace of God, redeem it now by " walk- " ing circumspectly, because the days are evil." Alas! in my own case, though I have been now serving God so long, yet I served sin almost as long before I began. It is almost two and forty years since God of his mercy brought down my stubborn heart to true repentance. The first sermon I preached afterwards was from Gal. iii. 22. " But the scripture hath concluded all " under sin, that the promise by faith of Jesus " Christ might be given to them that believe." This very discourse was the means of bringing some of my people to feel their danger, and to come to me saying, " What shall I do to be " saved?" when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Shew the people that they are

concluded under sin. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them the promise, "by "faith of Jesus Christ." This will heal the broken heart. In this great doctrine, together with the practical consequences of it, I have persevered ever since; and, as I come nearer death, I am more and more convinced of its truth and importance. I have been tossed about during my life. I have been engaged in controversy. I have been misrepresented. Sometimes I have been called a Calvinist, and sometimes an Arminian; but I thank God I have never varied in my great views of divine truth since I first published my sentiments on the subject above forty years ago; and now I would bear my public testimony once more, that "this is the true grace of God wherein ye stand."

On looking back on my past life, instead of thinking I have been too bold, too zealous, too laborious; I could wish I had been ten times more so. I have not been zealous enough, nor laborious enough, nor diligent enough. I have not lived as I could wish, and as I ought, to the glory of Him "who loved me, and gave himself "for me." We are half-hearted, timid, worldly, irresolute, alarmed at the opinions of others. Let us begin to be more decided in religion, more bold, more intent on our work, more fixed in fighting the holy fight, more eager in running the sacred race, more jealous in keeping the deposit of the faith; in short, more entirely "constrained by "the love of Christ, to live not unto ourselves, 'but unto Him that died for us and rose again."

My brethren, pray for me. Do not pray for

me as if my life were to be continued, or as if I were a minister of any attainments or consequence in the church; but pray for me as a poor weak frail sinner, who has not yet done with temptation and conflict, and who finds it difficult to be "patient in tribulation," and cheerful under long continued weakness and suffering. I need much the prayers of all my friends; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at length "finish my course with joy."

THE VANITY OF YOUTH:

A SERMON

ON THE DEATH OF ELIZABETH SHEPHERD,

WHO DIED AT

HADDENHAM, MAY 6, 1818, AGED 18 YEARS.

2 M 2

The substance of the following sermon was taken in short hand at the time it was delivered; and Mr. Scott had thoughts of preparing it for the press. This, however, he never accomplished: but it was published after his death in the present form.—J. S.

A SERMON.

ECCLES. XI. 10.

Childhood and Youth are Vanity.

THE subject, on which I am about to discourse this morning, is one on which I feel peculiar difficulty, from the circumstance of my not having been *personally* acquainted with the deceased. I have indeed frequently seen her at this place of worship; but I never had so much as five minutes' conversation with her in my life:[1] so that all I know of her is from the report of others. It is a report indeed, in which I can place the most implicit confidence; but still I cannot speak with that vivid feeling which I should have experienced, had I been able myself to converse with the subject of my sermon, and so to form a more intimate acquaintance with her character.

Another objection, which in ordinary cases would exceedingly increase the difficulty and reluctance I feel, is, that before her last illness she had not manifested any deep signs of true repentance. In most cases, I must say, I very much

[1] In consequence of his infirm state of health, Mr. Scott was unable to go out of his own village for some years before his death.

shrink from preaching the funeral sermon of one, who did not evidently repent until laid upon a bed of sickness and expected death, from which so many, who then seemed to give striking evidences of conversion, have returned to a life of vanity and sin: but, my brethren, before I close this discourse, I hope I shall shew sufficient reason for considering the present as an exempt and very singular case; and indeed the interest which it has excited in the neighbourhood, and the proportionably high expectations formed of what may be said upon it, render my undertaking more arduous. Notwithstanding these obstacles, I shall, however, attempt to make the best improvement of the present opportunity, which by divine assistance, I may be enabled to do: and, having offered these remarks, I come now to the more immediate consideration of our text.

Observe, my brethren, the passage which precedes the words I have chosen: "Rejoice O "young man in thy youth, and let thy heart "cheer thee in the days of thy youth, and walk "in the ways of thy heart, and in the sight of "thine eyes." Young people will generally very much relish such preaching and such counsel as this: but if you choose to follow it, my young friends, and to walk in the paths of worldly vanity and pleasure, be sure you do not forget, at the same time, to take the latter part of the verse along with you—"Know thou, that for all these "things, God will bring thee into judgment!" Remember, in the midst of your diversions, that you "must all appear before the judgment seat of "Christ, that every one may receive the things

" done in his body according to that he hath done, " whether it be good or bad."[1] " Therefore, re- " move sorrow from thy heart, and put away evil " from thy flesh; for childhood and youth are " vanity."

But, perhaps you will ask, how is this to be done?—Why, when the cause is removed, the effect will cease. The miseries of old age mostly arise from the sins and follies of youth. This exhortation therefore will be complied with, by observing that which follows, " Remember now thy " Creator in the days of thy youth, while the evil " days come not, nor the years draw nigh when " thou shalt say, I have no pleasure in them."

In the further prosecution of the subject, we shall consider,

I. What is meant by the words " Childhood " and youth are vanity:

II. What are those things which cause and increase this vanity, and by which it is fixed and perpetuated:

III. The remedy—the only effectual remedy. It is mentioned in the last chapter of this book, verse 13: Fear God, and keep his commandments: for " this is the whole of man."

I. The season of *childhood* may be dated from the time that a child knows his right hand from his left (as the scripture expresses it,[2]) till he comes to years of discretion: and *youth* may include the time from that period to adult age. We will, therefore, consider the subject with respect to this term of human life. *Vanity*, in the scrip-

[1] 2 Cor. v. 10. [2] Jonah iv. 11.

tural use of the word, often means *wickedness*; and always includes the idea of misery. There are three different lights in which the vanity of childhood and youth may be viewed.

1. As to its *pursuits* and *pleasures*. All the pursuits that young people generally engage in are frivolous and vain, compared with the studies and objects which occupy the attention of grown persons. "When I was a child," says the apostle, "I spake as a child, I understood as a child, I "thought as a child; but, when I became a man, "I put away childish things."[1] Children's spirits are lively, their health is generally good, their limbs are active; and they promise themselves a continuance of these enjoyments. Their pursuits, however, give little heart-felt satisfaction at the time, and afterwards afford none on looking back upon them: they produce no preparation for the future part of life, none for death and eternity.

The games and pursuits of children are afterwards exchanged for others, which as may justly be denominated *vanity*.—"What fruit had ye then," asks the apostle, "in those things whereof ye are "ashamed? for the end of those things is death."[2]

But, perhaps, some of you who are advanced in life will say, 'This is requiring too much. Young persons *will* be young persons still: and you must not expect from them the gravity and seriousness of age, and a desire after more solid comforts.'— This, however, is a very mistaken and dangerous way of talking, and only serves to confirm and strengthen those habits of *vanity*, which, if per-

[1] 1 Cor. xiii. 11. [2] Rom. vi. 21.

sisted in, will hereafter cause bitter and fruitless lamentation. Even when grown up to maturity, worldly people are all engaged in what is as truly *vanity* as the sports of their children are. But one will reply, '*I* am *getting* money, while many around me are squandering it away: *I* am laying up a provision for my family, while *they* are bringing themselves and their relations into distress by their folly and imprudence.' And no doubt, my friends, good moral conduct, and prudent attention to our worldly concerns, are highly laudable in their proper place. But, if this is *all*, and we go no further, it is, I say again, in the light of God's word, as very a *vanity* as the toys of children; and all the contentions for power over states and kingdoms, for the sake of which so many millions have been expended, and so much blood spilt, are only the games which occupy 'children of a larger growth.' But,

2. Childhood and youth are *wicked*. Oh, parents, do not forget, that many of the things which you are apt to consider as little more than play and childish folly, are *sins* in the sight of God. Such, most certainly, is every kind and degree of falsehood and deception. Whatever leads to fraud and dishonesty, and all pilfering of even the smallest matters; evil tempers, passion, envy, stubbornness, and cruelty to brutes and insects. All these evils, if not nipped carefully in the bud, grow stronger and stronger; and all the licentiousness, gluttony, drunkenness, thieving, and murder, in the world, are only the same things brought forward to maturity. Much must certainly depend upon the degree of light and instruction that has

been received, and the different advantages of education: but, as soon as a child *knows* what is *right*, and *will not do it*, and commits what he *knows* to be *evil*, he is a sinner, and, as such, needs actual repentance, and faith in Jesus Christ. This, I think, occurs at a much earlier period than people in general are aware of: and let us remember, that all the evil things done by children are proofs of a depraved nature, which must be changed by the power of divine grace, before they can act otherwise: and, if this do not take place, the sinful propensities which are now immature, will ripen, and prepare them for wickedness in this life, misery in death, and unspeakable wretchness to all eternity. Many things, as has already been observed, may now be thought only harmless frolics and innocent amusements, though they are condemned by God's word: but know, my young friend, that "for all these things God "will bring thee into judgment;" and know thou, O parent, who art disposed to consider them as but trifles and jests, that they deserve the wrath of God; and that in acting thus, thou art lending thine aid in bringing it down upon the head of thine own offspring.

3. The continuance of health and spirits, and of the active use of the limbs, is uncertain and *vanity*. How many are cut off in the season of childhood and youth! How large a proportion of the human race are buried before they attain their twentieth year! What numbers are laid aside, and rendered helpless objects of pity, by disease, even in childhood! And, when this is not the case, if the utmost is enjoyed that can be

enjoyed, in that most gladsome period of human life, still all is wearing away. The period of gratification grows shorter and shorter, as days and weeks roll on; and soon, my young friends, very soon, if you have nothing better, you will find it *vanity* indeed!

II. What are the things which cause or increase this *vanity*, and which confirm and perpetuate it? —It *arises* from our being 'born in sin, and the 'children of wrath:' but many things contribute to *increase* it. Children and young persons are apt to think that death must be far off, and to forget that they *may* soon die. Thus they expect to enjoy themselves, with all the advantages they at present possess to make them happy, for many years to come. In fact, they do not look forward with any realizing idea of a termination to their present comfort and satisfaction. Add to this, their forgetfulness of God, in whom alone true peace and solid satisfaction can be found in any period of life: while those around them seem generally to do what they can to increase this great and pernicious evil. If, for a few minutes, they ever do think of becoming religious, they soon satisfy themselves with saying, 'It will be time enough for me to attend to this when I am old.' They think religion must necessarily make them moping and melancholy, and have no idea that in *this* life it can be the source of joyful hope and satisfaction. They look upon it as on some nauseous medicine, which they put away from them as long as possible. Alas! it must be confessed that they often see but too much in professors of

religion to justify the idea. But let me assure you, my young friends, that it is quite an erroneous one. The Bible alone teaches us how we may be happy; and every man's happiness, from his birth to his death, is in proportion to his godliness. Sin is the cause of all misery: and where sin is indulged, there must be increasing misery. Therefore, when parents treat the sins of their children as foibles, and things to be jested about, (as is unhappily too often the case,) they do what in them lies, to increase and perpetuate this misery.

III. We shall proceed now to consider the *remedy*.—If, my brethren, you would prevent your children from getting mischief and doing mischief, from being miserable here and miserable to all eternity, you must be careful to watch over them and instruct them; and keep them, as much as possible, from mixing with the children of ungodly people, and from all situations (however advantageous in a worldly view,) where they would get bad habits, and be exposed to temptation. You must shew the sinfulness of their nature; and the need they have of pardon through the Redeemer, and of the regenerating influences of the Holy Spirit. You must pray *for* them, and *with* them; and above all, make religion appear beautiful by your own example. You must, as it were, take the pen in your hand, and set them a fair copy.—Some good people have such a mistaken idea of Christian meekness and forbearance, that they will suffer their children to go on sinning against God, and acquiring wicked habits,

from a fear of ruffling their own tempers, and discomposing their minds: but they should consider the words of the apostle, "Be ye angry, and sin "not;" and recollect, that it is as much their duty to punish sin in their children, as to avoid evil tempers themselves. The Lord said of Eli, "I "will judge his house for ever, ... because his "sons made themselves vile, and he restrained "them not."[1] There are, however, too many persons, on the contrary, who correct their children, not according to the real *desert* and *evil* of the fault they have committed, but as it affects their own convenience, and excites their immediate anger and resentment: not regarding the will of God, or the child's welfare, in the punishment they inflict. Thus, I have known a person in a moment of passion give a child severe and unreasonable blows for breaking a saucer, or dirtying or tearing its clothes, who would give it but a slight reproof when detected in fraud or falsehood, guilty of violent passion, or behaving with a degree of obstinacy and sullenness, which, if not subdued in infancy, will perhaps never be eradicated in after life. These, my brethren, are the *moral* evils, which require calm and steady discipline and correction: and, though carelessness and inconsideration deserve to be reproved, yet a strong and marked distinction should always be observed between what are in reality follies incident to childhood and youth, and those evils which proceed from the corrupt dispositions of the heart. It is a short, but useful maxim, 'Never punish a

[1] 1 Samuel iii. 13.

child for being *a child*, but for being a *naughty* child.'—When, however, the painful duty of punishment is really required, be exceedingly careful in what spirit you inflict it. I have often been much struck with the beneficial effects arising from the practice of one I was well acquainted with, who, when an offence required correction, used to take the offender alone, and talk to him in a kind calm manner concerning the evil of sin, and God's commands respecting correction: thus demonstrating that what he did was only done from love and for the profit of the child; without any mixture of passion or unbecoming anger in himself:—a manner of proceeding which God wonderfully blessed in the bringing up of a numerous family.

The *remedy*, as it respects the child, is, Fear God who "seeth in secret," and who is "able to "destroy both body and soul in hell;" and seek for a new heart, that God's holy image may be stamped upon your soul. If, my young friends, you become "in Christ new creatures," then childhood and youth will *not* be vanity. Seek, then, I intreat you, this inestimable blessing from God, who alone can bestow it. He hears the child's, as well as the parent's prayer. He implants the fear and the love of his holy name; and then youth is no longer *vanity*. Look at the childhood of Samuel, of David, of John the Baptist, of Timothy, and of Obadiah too, who "feared "the Lord from his youth," and feared him "greatly." But look especially at the childhood and youth of our blessed Saviour. He passed through the different stages of life to consecrate

them to God, and to shew what would prevent childhood and youth from being vanity.

Again, childhood and youth are vanity, as to *sickness and death*. Life and health are as uncertain in early years, as at a more advanced period; but, my young friend, if thou hast a renewed heart, and a heavenly mind, all will be well with thee. Nothing in this world or the next can then prevent thy happiness. If thou art the Lord's, he will take thee to himself, when he sees good that thou shouldest remain here no longer.

The pursuits of such a young person as this are not vanity. He is continually acquiring that which will fit him for future usefulness. He is prevented from forming habits, which would have proved the fruitful source of misery for years to come: and, when he comes to advanced age, he looks back upon his early days with thankfulness; and will not have to say, (while his heart is almost broken with the recollection) "Remember not "the sins of my youth, nor my transgressions!" The thought will not press upon his mind, 'How can I serve God *now*, in my old age, who gave up all my best days to sin and folly? and how can I suppose, that God will accept the poor dregs of my life, when I have employed the most valuable part of it in rebellion against him?' No, this will not be his doleful, and almost desponding strain. He will, on the contrary, be able to say, with joy and gratitude, 'When I had health and strength I devoted them to God, and lived in his fear. Though I have much cause to be humbled that I served him no better, yet I have endeavoured to

promote his glory: and now I can say with confidence, "O God, thou hast taught me from my "youth, and hitherto have I declared thy won- "drous works: now also when I am old and "grey-headed, O God forsake me not."[1]

O my young hearers, "flee *now* youthful lusts," which "war against the soul," and which so awfully prevail to the ruin of thousands around us. Set out *now* in the ways of happiness and peace.—"Come out" from the world, "and be "separate, . . . and I will receive you, and will be "a father unto you, and ye shall be my sons and "daughters, saith the Lord Almighty."[2] Give earnest diligence *now* to make your calling and election sure; that, when you most stand in need of that peace and consolation, "which the world "can neither give nor take away," you may not *then* be devoid of it.

We will now come to the person whose case we are particularly to consider.

It does not appear that the truths of the gospel, which she had been accustomed to hear from her childhood, made any deep impression on her mind, till it pleased God to visit her with the disease of which she died. Her conduct, I believe, was strictly moral: she was affectionate to her relatives, and diligent in her employment: but her mind was vain; and on her person (which was pleasing,) she bestowed far too much time and expense, in adorning it with clothes little suitable to her situation. She worked hard at

[1] Psalm lxxi. 18. [2] 2 Cor. vi. 17, 18.

her lace-pillow, and no doubt thought, as most others do, that what she earned she had a right to spend as she pleased. And here I cannot but remark on the mistaken indulgence of many poor people, who suffer their children, at an early age, to be, in a manner, independent of their parents; and, because they are industrious, and do much towards earning their own living, allow them to buy articles of dress that are quite improper for their rank in life; and so encourage that love of finery which is so natural, and often proves so ruinous, to the female sex. To return, however, to my subject: it must be said of Elizabeth Shepherd, that, however pleasing or amiable she might appear, still, in the strictest sense, her childhood and youth were vanity. She herself, at length, knew it and lamented it.—Perhaps some one may say with surprise, 'And yet, notwithstanding this, you think she is gone to heaven!' Yes, I do. But had she died when first seized with illness, as many have done who were younger than she, by her own acknowledgment, no such hope could have been indulged. Indeed she often dwelt particularly on the mercy and long-suffering of God in sparing her, and not cutting her off in her sins, when he first laid upon her his afflicting hand. After her first attack, however, of which she became considerably better, she seemed much more attentive to religion than before; and sometimes said, 'I think I shall not live long.' On the second attack, which was remarkably severe, she at once took to her bed, and was confined to it till her death. In this distressing situation, the things which she

had heard recurred powerfully to her mind, and began to take deep effect. She soon evinced signs of genuine repentance; sorrow and shame at the recollection of her past life; an entire dependence on the mercy of God, through Christ; and an earnest desire, that, should it please God to raise her up again, she might live as she never yet had done, even a life of faith in the Son of God. Indeed every thing in her spirit and conduct combined to impress all who visited her, with a deep conviction that she had undergone an entire change of character; and many of different denominations, who were in the habit of seeing her frequently, unite in bearing testimony to the extraordinary genuineness of her repentance. But I shall further take notice of a few particulars in her case.

Her delight in religious company and conversation was remarkable. Seldom did any religious friend visit her, but, if able to speak at all, she expressed her desire for spiritual conversation, and requested the person to pray with her. She loved God, and she loved his people. Her gratitude, too, was very strongly marked. She received many favours and much attention from several persons in the neighbourhood; and she appeared deeply sensible of the kindness she experienced. She often expressed her astonishment at the Lord's compassionate regard to her, (for she discerned his merciful hand in all that her earthly benefactors did;) and prayed continually to him to reward the instruments of his bounty. —There is, however, one instance of her gratitude, which is of a peculiar kind, and deserves

especial notice. Not long after she was taken ill the second time, one of my own family, who often visited her, knowing how dangerous it is hastily and incautiously to give encouragement to persons on sick and dying beds; and how liable those are to deceive themselves with a false hope, who have been brought up under the sound of the gospel; took very particular pains in urging her to close and diligent self-examination, and to beware of resting satisfied with any thing short of a real and saving change of heart. How many have I known, who have been highly offended when spoken to in a similar manner! and who in reply have asked, 'Do you then think me a hypocrite?' Thus they have turned a deaf ear to all salutary warnings, and many of them, it is to be feared, have "perished with a lie in their right hand." But it was not so with the character we are now considering. So far from it, that many months afterwards she expressed in a most affecting manner, to the friend who had thus plainly addressed her, the very deep sense she had of the obligations under which she lay to him, for the faithfulness he had used with her. This, I say, is a remarkable proof of sincerity: and not only of sincerity, but also of an uncommon progress in genuine humility and accurate self-knowledge.

On one occasion, in conversing with the same friend, she adverted to some articles of her former gay apparel which happened to hang up in the room, and most feelingly lamented to him the sad effect which a taste for dress formerly had upon her mind. She said how much it had taken up her time and thoughts, to the exclusion of re-

ligious and even rational reflections; and observed how far better it would have been, to employ the money she had laid out in clothes improper for her station, to promote the spread of the gospel in heathen nations. In this subject indeed she always felt peculiar interest, and was greatly delighted with hearing of any good being done, either at home or abroad, but especially of the success of the gospel in heathen lands. Her countenance would brighten, and she seemed for a moment to forget her sufferings while listening to this good news, over which angels in heaven rejoice.[1] No doubtful indication surely this, that she was rapidly preparing to join in their songs of praise!

As she advanced nearer to death, she seemed more entirely than ever to rely on the mercy of God through Christ. More intimate acquaintance with her own heart, and deeper knowledge of the holy law of God, combined to make her more sensible of the need she had of an all-sufficient Saviour. Thus the work of the Holy Spirit was evidenced, by her conviction of sin, the manifestation of the things of Christ to her soul, and that sense of the preciousness, the incalculable preciousness of such a Redeemer, which is felt by those only who are truly regenerate. But she was not merely desirous of being saved from the *punishment* of her sins: she dreaded also the thought of being left under the power of any one of them; and, she trembled at the idea of being restored to health, lest she should be led in any

[1] Luke xv.

measure to drink into the spirit of the world again, and lose that delight in heavenly things which she then experienced: and this was the more remarkable, as in the event of her recovery she had the prospect of being married to a young man to whom she was much attached, and had for some time been engaged. But every earthly tie was now dissolved. She sought her happiness only in God, and could rest satisfied with nothing short of being "holy as He is holy," while she took comfort from the assurance that "He, who "had begun a good work in her, would perform "it until the day of Jesus Christ."

For some time before her death, many young persons frequently called upon her: and the striking and very becoming manner in which she talked to them was remarked by all who heard her. We should bless God, that he spared her for this good service. She once expressed her surprise, that she should be kept so long in such a suffering state; but she immediately checked herself and said, 'Yet, if I may but do good to '*one soul*, it will be of far more consequence than 'all my sufferings!'—And these, indeed, were of no ordinary kind. For thirteen months she was confined to her bed; and a considerable part of this time she was obliged, in consequence of the pain she felt, to lie always on her left side, in the same position, able to move little more than one of her arms; so that the parts on which she rested were literally wasted to the bone. Add to which, the great oppression of breath, and violent fits of coughing, which she suffered, often rendered her unable to speak for a long time toge-

ther. Yet, in this state of extreme weakness and pain, she often conversed with, and sometimes read a little to her poor sick father, who was out of her sight indeed, but who lay too on his dying bed, in a little room the door of which opened close to her's. She said to him one day, 'Father, 'we seem to be running a race together to 'heaven; but I think I shall get there first.' He died, however, about three weeks before his daughter.—One of the principal things which she requested her religious friends to pray for in her behalf, and which she most earnestly intreated herself, was, that the Lord would grant her patience and resignation to his will: and this indeed seemed vouchsafed to her in a remarkable degree; for, under all her complicated sufferings, I never heard that a repining word escaped her lips.

Her intellects were remarkably clear to the very last. How often does the contrary happen! How many instances are there, in which the person might as well have died when he was first seized, as linger on for days or weeks in a state of suffering and total insensibility! She expressed much thankfulness that it pleased God to deal so graciously with her in this particular; and often spoke with great feeling on the high privilege (as she esteemed it,) of being able to meditate, for whole nights together, on God and his word. She experienced a peculiarly happy season of this kind, the very night before she died. Her mother, who slept with her, being awakened by hearing her talking, was apprehensive that she had become insensible, and unconscious of what she

was saying. But on expressing her surprise, 'Oh no, my dear mother,' she replied, 'there is 'nothing the matter; but I am so happy, that I 'cannot help speaking aloud.' She was truly in a delightful state of mind, enjoying communion with her God and Saviour, and the foretaste of that blessed world, on which she was about to enter. The very next day she fell asleep in Jesus, without a sigh or groan.

And, could she now return from that world of light and felicity, and address you, my young friends, on this most important subject, do you think she would advise you to pass your childhood and youth as she had passed her's? Would she not say to you, 'Ten thousand *live* as I did, 'but not one in a thousand *die* as I have done!' Indeed, I believe that so decided an instance of conversion on a sick bed as her's was does not occur, where the gospel is preached, more than once or twice in a long course of ministerial labours: and, if this be the case, what madness and presumption is it in any one to hope that *he* shall be the singular instance! If you now refuse the gracious offer, and beg to be excused, who can tell but God may "swear in his wrath that "you shall never enter into his rest?" Can you suppose, then, that she would lead you to think it a light matter, whether you attend to the service of God *now*, or put it off to the time of sickness or old age? Oh no! Methinks I hear her urging you to decision on the Lord's side, in strains of affectionate importunity, far surpassing any which my feeble tongue can utter.—With those young persons especially who visited her

during her long illness, and on whose minds she then so earnestly endeavoured to impress eternal realities, she would plead perhaps in such words as these: 'Say not, my friends, that this is nothing to you, Remember how I warned you. Call to mind the tears you shed when sitting beside my dying bed; and the many resolutions which arose in your breasts to leave the sinful course in which you then were walking, and to "remember your Creator in the days of your "youth." Your own consciences bear witness, that, if you are still leading a worldly, careless life, it is not because I did not take every opportunity of calling your attention to those things which concern your present happiness and everlasting peace. I invited you then, and I would still invite you: refuse not to hearken; lest at last, instead of welcoming you to the presence of God, "my exceeding joy," I should rise up as a swift witness against you to your everlasting condemnation.'

May we all set out in that course which she has so happily finished; and, after running honourably, may we attain the prize of our high calling, to the eternal salvation of our own souls, and the glory and praise of God our Saviour! Amen.

THE END.

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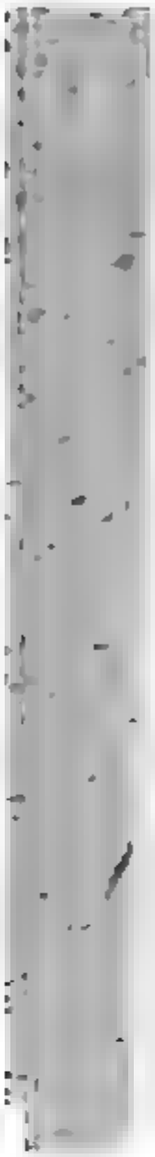


ERRATA.

Vol. ii. p. 428. l. 1. for *obstrusive*, r. *unobstrusive.*

Vol. iii. p. 177. l. 11 of note, for *most accurately*, r. *not accurately.*

207. l. 6. omit *had*, before *stoned.*

Vol. iv. p. 508. l. 4. from bottom, for *ground*, r. *grand.*

519. l. 10. ——— for *do*, r. *are.*

536. l. 17. for *breach*, r. *branch.*

Vol. v. p. 112. l. 7. from bottom, for *it is*, r. *is it.*

582. l. 12. ——— for *This people*, r. *This day.*

591. l. 5. for *branded*, r. *branding.*

Vol. vi. p. 193. l. 22. for *institution*, r. *instruction.*

381. l. 6. from bottom, for *instructor*, r. *instruction.*

392. l. 22. for *pleasure*, r. *displeasure.*

438. l. 2. for *is*, r. *are.*

505. l. 7. for *might also*, r. *might almost.*

Vol. vii. p. 62. l. last, for *state*, r. *statement.*

102. l. 3. for *used: and may*, r. *used, may.*

116. l. 14. for *is evil*, r. *to evil.*

120. l. 15. for *which answer*, r. *with answers.*

135. l. 3. omit *to be sincere.*

154. l. 1. for *willing work*, r. *word and gift.*

287. l. 11. for *not equal*, r. *not only equal.*

413. l. 5. for *which*, r. *that which.*

517. l. 13, after *world*, add, *even so*—connecting the words with the following paragraph.

Vol. viii. p. 101. l. 13. for *are*, r. *were.*

135. l. 16. for *eternal*, r. *temporal.*

354. l. 19. for *his successor*, r. *her successor.*

470. l. 1 of note, for *unwarrantable*, r. *unanswerable.*

555. l. 6. for *which*, r. *of.*

—— l. 16. omit *in.*

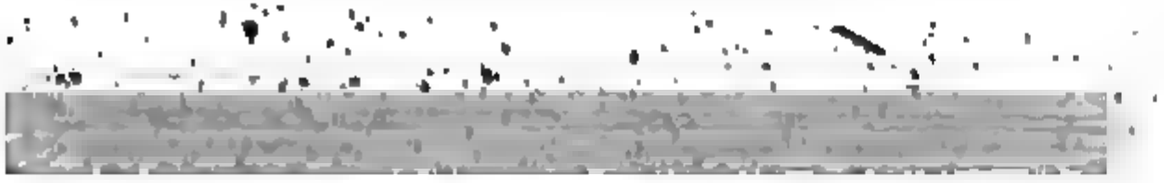
609. l. 11. after *away*, insert, *his Holy Spirit from.*

Vol. ix. p. 420. l. 22. for *did*, r. *did not.*

473. l. 3, 4. erase the words in Italics.

490. l. 2. for *it*, r. *he.*

Vol. x. p. 211. at the end of the note, add J. S.

275. l. 8. from bottom, for *did not this.* r. *did this.*

477. erase the note at the bottom.